

Prabuddha Bharata

VOL. XXXIX

DECEMBER, 1934

No. 2



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise! Awake! And stop not till the Goal is reached.”

SWAMI VIVEKANANDA'S VISION

BY SISTER NIVEDITA

Ever since the day he wrote “Kali the Mother,” he has been growing more and more absorbed, and at last he went off quietly, without anyone knowing, from the place where he was living, to a sacred spring called Kshir Bhawani. There he stayed eight days, which seem almost too holy to write about.

He must have had awful experiences, spiritually and physically, for he came back one afternoon with his face all radiant, talking of the Mother and saying he was going to Calcutta at once.

Since then we have hardly seen him. He has been alone and living like a child “on the lap of the Mother”; it was his own expression.

How am I to tell you of things that words seem to sully? But I want you to know it as if you had been here. I know you won't treat it as news or as anything but sacred to yourself.

My own feeling (mind that is all) is that the ascetic impulse has come upon him overwhelmingly and that he may never visit the West or even teach again. Nothing would surprise me less than his taking the vow of silence and withdrawing for ever. But perhaps the truth is that in his case this would not be strength but self-indulgence, and I can imagine that he will rise even above this mood and become a great spring of healing and knowledge to the world. Only all the carelessness and combativeness and pleasure-seeking have gone out of life, and he speaks and replies to a question with the greatness and gentleness of a soul as large as the universe, all bruised and anguished, yet all Love.

To say anything to him seems sacrilege, and curiously enough the only language that does not seem unworthy of his presence is a joke or a witty story at which we all laugh. For the rest one's very breath is hushed at the

holiness of every moment. Can I tell you more? The last words I heard him say were, "Swamiji is dead and gone," and again, "There is bliss in torture." He has no harsh word for anyone.

In such vastness of mood, Christ was crucified. Again he said he had had to go through every word of his poem of "Kali the Mother" in his experience and yesterday he made me repeat bits of it to him. He talked, and because he talked of "the Mother" the words seemed large enough. Before he went away he left one filled with the presence of "the Mother." Yesterday he made me catch my breath and call him God. We are one part of a rhythm, you and I, that is larger than we know of. God makes us worthy of our place!

"Mother is flying kites," he sang, "in the market place of the world; in a hundred thousand she cuts the strings of one or two." "We are children playing in the dust, blinded by the glitter of dust in our eyes." He turned to me suddenly, and said, "These images of the Gods are more than can be explained by solar myths and nature myths. They are visions seen by the Bhakta. They are real."

October 13th, 1898.

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

III

SRI RAMAKRISHNA IN COMPANY OF THE DEVOTEES OF MANIRAMPUR

Sri Ramakrishna is seated on his own cot after his meal. He has not yet got the opportunity for his siesta. Devotees are gathering. First of all a batch of devotees came from Manirampur. One served in the P. W. D., and now is a pension-holder. A devotee has brought them here. By and by other devotees kept coming in—first, a batch from Belgharia, then Mani Mullick and others. The Manirampur devotees say, "Perhaps, we have disturbed you in your taking rest."

Sri Ramakrishna: No, not at all. Such words as "He will now sleep" smack of egotism.

Hearing the words 'Chanak Manirampur' the Master is reminded of his friend of childhood, Sriram. The Master says, "Sriram keeps a shop

there in your village. He was my classmate in the primary school at Kamarpukur. He came here the other day."

The Manirampur devotees are asking the Master, "Please tell us how to realize God."

INSTRUCTION TO THE DEVOTEES OF MANIRAMPUR—"DO SOME SPIRITUAL PRACTICE AND CULTIVATE LONGING FOR HIM."

Sri Ramakrishna: A little of spiritual practice is necessary. If you simply say, 'There is cream in milk,' you don't get it. You are to convert it into curd, then churn it to skim the cream off. You must go to a retreat now and then. Spend some days in solitude¹ and gain devotion to Him. Then you can live anywhere. With shoes on, you can walk even over thorns.

The main thing is *faith*. "As you think so you gain. Faith is the very

¹ Living in solitude the Yogi must keep his soul united (with God).—*The Gita*,

root." If you can get this faith, no longer is there any fear.

A Manirampur devotee: Is spiritual guide a necessity?

Sri Ramakrishna: For many it is.² But one must have faith in the guide's words. One must think of him as the living God. Then one can gain something thereby. Hence the Vaishnava formula: Guru (spiritual guide), Krishna (God) and the Vaishnavas (devotees) (are one).

One must take His name always. In this Iron Age repeating the Lord's name is the supreme spiritual practice. The Yogic (mystical) practices are not possible nowadays, so hopelessly dependent on food is man now. Sins fly off like birds, if you take His name and clap your hands.

Holy association is necessary at all times. The nearer you come to the Ganges, the cooler is the breeze you get. The nearer a fire the greater the heat.

The lukewarm never get Him. Those who want to enjoy the world say, "It will come in time. Some day or other we shall get the Lord."

I told Keshab Sen, "If a father finds his son very insistent, he hands over the son's share of property to him even before his death."

Mother is cooking. Her baby is lying in a room. It has been wheedled by the mother with toys and is forgetful of her. But when it throws off the toys and begins to cry, she takes the pan out of the oven and runs to it to suckle. I told all these to Keshab Sen.

It is said, if in this Iron Age a man can weep for the Lord for twenty-four hours at a stretch, God will reveal Himself to him.

Feel indignant and say, "Thou hast created me, Thou must reveal Thyself to me."

² The person having spiritual guide knows Brahman.—*Chhandogyopanishad*.

Whether you live in the world or out of it, the Lord sees the mind only. The mind attached to worldly things is like a wet match-stick; however much you may strike, it won't burn. But take the case of Ekalavya. He became an adept in archery by his devotion to an earthen image of Drona, whom he looked upon as his Guru.

Push on. The wood-cutter of the fable went forward and saw a forest of sandal wood; he went farther and saw a silver mine, then a gold mine, and a diamond mine at length.

Those who are ignorant (of things spiritual) live, as it were, inside walls of mud. Within, there is but little light; and they can't see things at the outside also. But those who live in the world after having acquired the true knowledge live, as it were, in a house of glass. There is sufficient light both inside and outside. They can see things that are in the room and those that are outside.

Brahman and the Mother of the universe are one. There is but One and no other. That is Para-Brahman. So long as He keeps the 'I' in us, He is seen as the Primordial Energy, as the Mother of the universe, He is creating, maintaining and destroying the universe.

He who is Brahman is the Mother, the Primordial Energy. A king said, "You must impart knowledge to me in one word." The Yogi said, "Very well, you will get it even in one word." A few moments later there suddenly appeared before him a magician. The king saw that the man was showing him two moving fingers and saying, "Your Majesty, see this and this again." And quite astonished the king sees many things. Some time after, he saw the two fingers turning into one. The magician is now moving that one finger in front of the king and says, "Your

Majesty, look here, look here." The parable means that Brahman and the Mother of the universe at first seem different; but when Brahman is realized, they no longer remain two, but get unified, become One—the One that has no second, no other.

IV

THE MASTER IN COMPANY OF THE DEVOTEES OF BELGHARIA

Govinda Mukherji and other devotees have come from Belgharia. In his last visit to Govinda's house the Master went into a trance, hearing the song—"Wake up Mother, wake up." Govinda has brought the singer with him. Seeing him the Master is pleased, and requests the singer to sing him a few songs. He sings some including the one just mentioned.

Sri Ramakrishna: The song speaks of raising the Coiled-up Energy, piercing the six mystic plexuses. The Lord is both within and without. From within He is creating the various states of mind. When the six plexuses are crossed, the individual soul goes beyond the domain of Maya and becomes united with the Supreme Self. This is what is known as God-realization.

If Maya does not open the door, *i.e.* if She does not graciously help, no one can realize God. Rama, Lakshmana and Sita are going together—Rama first, Sita in the middle, and Lakshmana last. Sita intervening, Lakshmana could not see Rama. Likewise because of the intervention of Maya, the individual cannot see the Lord. (To Mani Mullick) But if the Lord is pleased, Maya takes off the obstruction. Just as a gate-keeper says, "If master gives the order, I will at once open the gate."³

There are two religious doctrines—

Whoever takes refuge in Me crosses this Maya.—*The Gita.*

those of the Vedanta and of the Purana. Vedanta says, "The world is illusory"—it is as false as dreams. But the Pauranic doctrine, that of the devotional scriptures, is, "It is the Lord who has become all these, the twenty-four categories. Worship Him within and without."

So long as He has kept the ego-consciousness, everything else is also true. Then you can't say, "All these are dreams." Below, there is fire, and inside the cooking-pot there are rice, pulse and vegetables, which are boiling, dancing, and as if saying, "See, we are, we dance." This body is the cooking-pot, mind and intellect water, the sense-objects are rice etc.; the ego-consciousness is the egotism which says, "See, we are, we dance," and the Lord the Existence-Knowledge-Bliss Absolute is the fire.

So the devotional scriptures have called this very world "the abode of joy." In one of his songs Ramprasad said, "This world is an illusive cup." To that one replied, "This world is an abode of joy." . . . "Kali's devotee is free even when living, and is full of bliss eternal." The devotee sees: He who is the Lord is also the Maya. He has become the finite souls and the material world. God, Maya, individual souls and the material world—all these he sees as one. There are devotees who see everything as the manifestation of Rama; Rama has become everything. Some see all these as Radha-Krishna. It is Krishna who has become the twenty-four categories. If you put on green spectacles, you see everything green. Just like that.

But, according to devotional scriptures, there are differences of degree in manifestation. Yes, Rama has become all these; but in some there is greater manifestation, in others less. In Divine Incarnations there is one kind of mani-

festation, in ordinary mortals another kind. Incarnations too have body-consciousness. To be embodied is to be within Maya. Rama wept for Sita. But they (the Incarnations) blindfold themselves purposely, just as children do while playing hide-and-seek. But when mother calls they stop the play. It is however otherwise with ordinary mortals. The bandage that blindfolds them has been tightly secured with eight knots at the back. These eight knots are—shame, hatred, fear, grief, the tendency to hide, (egotism arising out of) high birth, good breeding and social position. Without the grace of the teacher, they do not untie.

V

INSTRUCTION TO THE DEVOTEE FROM BELGHARIA : "PRAY EARNESTLY"— SIGNS OF TRUE DEVOTEES

The Belgharia devotee: Please favour us with your grace.

Sri Ramakrishna: He is inside everyone. But you are to apply to the gas-supplying company, if you want to get a connection. Earnest prayer is necessary. It is said that three typical attractions must combine for God-realization : the attraction that a mother feels for her baby, the one that a chaste wife feels for her husband, and the one that the worldly-minded feel for the things of the world.

There are signs of true devotees. They become calm at the instruction of their spiritual guide, just as venomous snakes keep quiet hearing the songs of the play 'Behula' (chanted by snake-charmers). But there are exceptions. The black cobra is not charmed. There is another sign : the right type of devotees get the proper faculty of understanding (things spiritual). You can't take photos on ordinary pieces of glass. The black type (*i.e.* one covered

with the solution of silver nitrate) is required for that. Devotion is the black thing.

The third sign is, the true devotee has got control over his passions, is above sex-appeal. *The Gopis had not the slightest feeling of sex in them.*

You live in the world. What's of that? It helps in practising religion, just as it is easier to fight from within a fort. The followers of the Tantras undergo a peculiar religious practice, in which they take their seat on a corpse. The corpse sometimes terrorizes the novice by opening its mouth. So it is the custom to keep some fried gram and the like near by and to thrust the grains into its mouth when it gapes. Then it gets pacified and the man can go on telling beads unconcerned. So those who are in the world, must keep the family contented; the members must be well fed and taken care of. That gives the facility for religious practices.

Those who have got lingering desires for worldly enjoyment, should not renounce the world but live in it and go on praying to Him. So Nitai (the right-hand man of Sri Chaitanya) prescribed taking the Lord's name with a good measure of worldly enjoyment.

But the case is otherwise with monks. Bees, it is said, would not sit (to gather honey) on anything else but flowers. To the skylark "all waters are as good as dust." It won't drink any other water but the rain-drops that fall when the star Arcturus is in the ascendant. It waits expectantly for these. Those who have truly renounced the world, would not taste of any other happiness but that derived from the communion with the Lord. Bees sit on nothing else but flowers. True monks are like bees. Householder devotees are like ordinary flies, they sit on sweets as well as on festering wounds.

You all have taken so much trouble to come here, you are searching for the Lord. People are generally satisfied with the beauty of the garden, a few only search for its master. They see the beauty of the world but do not search for its Creator.

HATHA YOGA AND RAJA YOGA, AND THE DEVOTEES OF BELGHARIA. THE PIERCING OF THE SIX MYSTIC PLEXUSES AND SUPER-CONSCIOUSNESS

Sri Ramakrishna : (Pointing to the singer) He sang of the six mystic plexuses. All those are words of the mystics. Yogas are of two kinds : Hatha Yoga and Raja Yoga. The Hatha-Yogin practises but a few contortionistic feats. His end is to gain a few supernatural powers. He wants to get a long life and the eight psychic powers—such low aims. But the end of the Raja Yoga is to gain divine love and devotion, true knowledge and dispassion. Raja Yoga is by far the better.

Between the seven planes (of consciousness) of Vedanta and the six mystic plexuses of Yoga there is a good deal of similarity. The first three planes of (Vedanta) correspond to the three lower plexuses of Yoga, viz. Muladhara, Svadhithana and Manipura. In these three planes the mind shows liking for low thoughts and sentiments. When the mind ascends to the fourth plane or the plexus known as the Anahata Lotus, the man sees his own soul as a flame of fire. He also sees the mystic light. Then in wonderment he cries out, "What's this! What's this!"

When the mind rises to the fifth plane, or the plexus known as Visuddha, the man feels a yearning to hear of God alone and nothing else. The sixth plane and the plexus Ajna are one. The mind reaching that, the man sees the Lord. But he can't touch Him yet, there being still a transparent barrier like the

glass of a lantern through which the light is seen but can't be touched.

King Janaka would instruct about the knowledge of Brahman from the fifth plane. His mind dwelt sometimes in the fifth and sometimes in the sixth plane.

When the six plexuses have been pierced through, the mind reaches the seventh plane. When it reaches that, it is dissolved. The individual soul and the Supreme Soul are united. The man enters Samadhi, and body-consciousness goes off. He becomes dead to the external world, the consciousness of the many leaves him, and ratiocination ceases.

Trailanga Swami said, "In reasoning there still lurks the consciousness of the many,—plurality does not cease." After such a Samadhi one's body falls off in twenty-one days.

But so long as the mystic Coiled-up Energy (Kundalini Sakti) does not wake up, spiritual consciousness cannot dawn.

SIGNS INDICATIVE OF GOD-VISION

There are signs which indicate that a man has been favoured with the vision of God. He, then, can't have a rigid personality but acts sometimes like a boy and sometimes like a mad man; at other times he appears inert as stone or unclean as a genie. Again he has this conviction deeply ingrained in him that he is the machine and the Lord is the mechanic, that He is the only agent or doer and others are but automata. The Sikhs rightly told me, "Not a leaf moves but at His will." There comes the conviction that whatever happens, happens through Rama's will. As the weaver in the fable said : "According to Rama's wish the price of the cloth is one rupee and six annas; according to Rama's wish the robbery was committed; according to Rama's

wish the robbers were caught by the police; according to Rama's wish the police took me along with the robbers; according to Rama's wish again they released me." Everything happens according to Rama's will.

It is going to be dark, and the Master

has not taken a bit of rest. There goes on the even flow of spiritual talks with the devotees. Now the devotees of Manirampur, Belgharia and other places bow down to take leave of him. After seeing the images of the Lord in the temples, they start for home.

CONFLICT BETWEEN THE OLD AND THE NEW

BY THE EDITOR

I

The older generation always looks upon the younger generation with suspicion, and the younger people look upon their elders with an attitude of indifference as if the latter were an anachronism, or at least their counsels, however well-meant and sincere, were not applicable with reference to changing times. The older people are very often found to say and feel that they were better people in their younger days, and the younger people will hardly take them at their words—they, on the contrary, feel that they have got the capacity and are on the way to build up a better future. From this arises the eternal conflict between the old and the new, which is visible in every field of life—domestic and social, national and political, literary and scientific.

Persons who, one day, were perhaps the idol of all because of the political lead they gave to the nation, become objects of indifference—sometimes even of contempt and ridicule, in their older days. Perhaps even then they are sincere, earnest, zealous for the cause of their country. But they cannot keep pace with the hopes and aspirations of the changing times and circumstances, and hence they suffer. Youth is the age of dreams, and it is dreams that supply the impetus to a new mode of

actions, and create a daring spirit to take risks for new achievements. Older people—barring exceptional cases—lose the capacity for dreams. There are persons who can dream new dreams, catch fresh ideas, be in sympathy with changing hopes and aspirations even in their old age, but their number is few,—very, very few. The majority of people lack that power. They become victims of time and old age. They work, perhaps with equal earnestness and assiduity as they did in their younger days, but their dynamo of action lies far distant in time—in their past youthful days. They conceived some ideas in their early age stimulated by the vigour of youth, and it is those ideas which they want to put into action in their decaying age; at best the corollaries and off-shoots of those ideas they try to put into practice. It is only the fortunate few who can keep up their "eternal youth," and till their last day remain the object of worship by all, the old and the new. They are admired in their later years, not out of respect for their age or their past achievement but for their action in the living present as also for the inspiration they supply at any time.

Young people start in life with fresh hope and vigour. They think that, in spite of odds, they will score victory in life, that where the old generation

has failed, they will succeed. The older people, though they may have met with many failures, want to derive satisfaction from those actions in which they succeeded. Their whole attention is fixed on them. It is by their own past experience that they seek to guide and control the younger people. The older people forget that the younger generation might be endowed with greater capacities, and have greater possibilities. Who can fully evaluate the infinite power that is within every soul? Who can limit the possibilities of any man? Sometimes how great things are done by the persons from whom they are least expected? But the older people are apt to think in terms of "thus far and no farther." So it is that the younger people have an indifferent attitude to the counsel of their elders and want to go in their own ways. They seek to free themselves from the tyranny of all protection and guardianship, so that they may fight their battle themselves. This is the reason why the older people are very often found to say, "Youths of these days have gone to dogs"; and the younger people complain that the elders do not understand their view-point. Perhaps the world saw in each period in the past the older people repeating the same thing and the younger people having exactly the similar complaint. If there would be anyone who could live for a few generations as a *witness* to the repetition of this self-same conflict between the old and the new, how much would he enjoy it!

II

Some people will say, "Do not look to the past, what is the use of looking at things that have found their burial in the limbo of the past? Forget the past and act in the living present." No doubt, things gone by are gone for ever,

they cannot be got back however much we may try. The glory of the past will not help us in our present life. The feast we enjoyed in days gone by do not appease our hunger at the present. Yet, there is utility in looking to the past. One should look to the past, not to derive imbecile satisfaction from an attitude of blind worship but to derive inspiration for greater achievements. As we said, it is dreams that sustain us in life. And the past supplies us with a never-failing source of dreams. Death buries the defects of a man. When a sufficient time has elapsed after his death, we see in him only good qualities, in the thought of which his defects are forgotten. Similarly does the past also come to us in its best light; all its darker aspects are lost to view and it wears a charming look. We see a magnificent reflection of that on the screen of the future, and we run after that.

Perhaps a prosaic man will say, "Falsehood cannot give you any safe guidance. If there were no real achievement in the past, how can the past supply you with inspiration?" Well, it is not the past but the halo of the past that gives strength to our actions. The moon in its naked reality is not at all beautiful. If you go near it, you will perhaps feel disgusted. But nevertheless does it not look beautiful as we see it from distance? The past was perhaps as ugly as is the present, but the strength of the past lies in the fact that it can wear a charming look to supply inspiration and evoke new hopes and aspirations in the present. Perhaps the forefathers of a man had nothing to say to their credit,—nothing to boast of—but is there any man who does not feel proud of his ancestors? Why is it so? It is because, seeing through the prism of time, he finds everything glorious and beautiful in them. As such, those who want to wipe

off the past from the vision of their nation are guilty of committing national suicide. They want to cut the national life at its root and have the foolishness to think that in spite of that it will live.

The older people, as we said, have got the seat of their dreams in their past; it is by ruminating over their past achievements that they want to have consolation and solace in their rapidly declining days. And the future to them is closed and sealed—it is all dark and dismal. But youths have got this unique advantage that they can look both to the past and the future. They dream of glorious achievements in the future. But on analysis it will be found that it is on the basis of the past that they want to build up their future; it is exactly where the older people have failed that they want to succeed. The experience of the older people is passed on to the younger generation as a valuable legacy, and it is exactly this which pushes the latter into a field of greater fight in life. As such, we can never hope to build up the future by ignoring the past. It is where the past and the future meet that the spring of true action has its birth.

III

Is the world getting worse than what it was before? or is it getting better? Is the condition of man becoming worse from day to day? Is mankind as a whole becoming better or worse—morally, spiritually and in relation to those qualities which are desirable and covetable? With regard to this question, however, we find the 'attitude of the older people' always the same. They are pessimistic about the future. They view with alarm the present condition of the world. Some do not think at all about the problems of the world and humanity as a whole. Some are too blunt to feel anything. But those who

bestow any thought at all on the forces that are working in the modern world find, to their great anxiety, that it is running headlong towards destruction. Many find that the world has come or is coming to a tangle wherefrom there is no way out.

As far as individual cases are concerned, younger people think themselves rightly or wrongly wiser than their elders; they are more optimistic and self-confident. But with regard to the general condition of the world, many young people also sail in the same boat with their elders. They do not cherish bright thoughts about the future. Then, is the world really getting worse from day to day? Is the work and labour of the human race for the progress of civilization going entirely to be lost? In individual life, youths at least are optimistic. Why are young people also pessimistic as regards the trend of events in the world? The reason may be found in the fact that youths take upon themselves the burden of their own life, and the joy of having an important responsibility makes one optimistic. Give anyone an important responsibility, and at once he will be having plans as to how to give the work a good turn and how to effect the best result. Few have got the greatness of vision to take the burden of the whole world upon themselves. And where responsibility rests on nobody, a general attitude of indifference or criticism is the result. A critical attitude is often the mother of pessimistic thoughts. The vocation of a critic is to find out dark spots even where they hardly exist, and naturally he paints in dark colours whatever comes within his purview. If any men could think that on them rested the responsibility and the duty of guiding the world and if they had the strength and courage to shoulder the burden of the entire human race, then the sense

of the responsibility would make them optimistic, and spur them to find out ways of success in spite of darkest forebodings. In short those who are ready to sacrifice themselves at the altar of humanity, will not remain pessimistic; in spite of all odds they will dream bright dreams.

Considering dispassionately, it is very difficult to say accurately what is the condition of the world in comparison with what it was in the past. In some respects it has become better, and in other respects it has become worse. But how to strike the balance? There is another difficulty. We cannot get a perspective to have the full view of a thing when we stand too near it. And we stand too near the present to judge it aright. So, what progress the world is making we do not consider very carefully; but the dark forces working in it are viewed by us with alarm.

To be introspective is good, but the introspection that throws a man into despair, paralyses one's power of action. This is the greatest danger that faces the world to-day—greater than all that makes the future gloomy. The majority of people have become a prey to pessimism; they can hardly summon up courage to build up a bright future out of the materials that are available.

At no time, we are afraid, the world was all perfect. When there was a Rama, there was a Ravana; when there was a Yudhishthira, there was a Duryodhana. Even in heaven, things are not different. Along with Devas, there live Asuras. Where there is God, there lurks Satan. So why should one be dismayed, if there is imperfection in the world? The best thing is to face the devil and try to keep it under control.

IV

One complaint against the modern world is that it has become irreligious;

another is that it has become so selfish that different nations are engaged well-nigh in the act of self-destruction in the race for more and more of power and wealth. The development of science gave the first rude shock to religion in the West and demolished some of the most cherished views of Christianity. This turned away many from the orthodox religion. Lately, science has got an ally, politics, in its fight against religion. Many countries in the wake of their new political development are out to throw aside religion from the scheme of their life; for religion, according to them, is the opiate of the people. And the East is simply following in the footsteps of the West in this matter.

In the last century, whereas in the West there raged a keen fight between religion and science, in the East it was a fight between religion on the one hand, and ignorance and superstition on the other. Science in the West exposed many follies which passed in the name of religion; and a general ignorance in the East led people to believe in many things which had hardly any connection with real religion. Now, with the development of communication, the distance between the East and the West is gone. So, the thought of the West is pervading and influencing the East. As a result, the modern discoveries of science have led many to revise their opinion and change their attitude with regard to religion. And the political thoughts of the West also are going to influence the mind of those in the East who are working for their respective national cause. China is echoing the words of anti-religious propagandists in Bolshevie Russia; Persia is trying to build up her life like a country in the West; and up rise, now and then, some people in India to say that religion has been the cause of the downfall of our country.

But, nevertheless, one need not despair that religion will be altogether extinct. That cannot be. For, the divine in man may sleep, but it does not die. The Devas may be ousted for the time being by Asuras, but ultimately Asuras are bound to be vanquished by the Devas. Religion might be receiving shakes due to the spread of modern thoughts, but our belief is that it will become all the more strong because of them. Man's attitude towards religion, of course, will be changed. Many accretions gathered round orthodox religion will be removed and religion will receive a new orientation. It will thus be better fitted to serve the cause of the world and humanity.

V

There is a story that the sting was given to the bee as a means of protection. But it also contained the seed of the latter's own destruction. For when it stings a man it is struck back and killed. In the same way, the progress of science has given many benefits to mankind, but it has brought many evils also. Science has given to man much control over the physical nature but along with that also the power of committing havoc to the world.

It is difficult to say whether man has become *intrinsically* worse than what he was before. At no period of history man was so good that he did not fight with his fellow-brothers. War, fights and quarrels—these are the inevitable evils of human society. But with the modern development of science, a war means a thousand times more horrible destruction than what it was before. If a war would formerly affect at best a whole country, now it affects the whole world. Hence war is dreaded so much by the people in general.

In the same way, men, in general, were not free from selfishness at any

time. But formerly the selfishness of any man or a nation could not commit so much havoc as it does nowadays. Formerly, the success of an industry would draw the wealth of at best two or three countries into one; but nowadays an industrial nation can exploit any weak nation anywhere in the whole world. The greater the opportunity for satisfying one's greed, the more is one's appetite whetted for enjoyment. As science has brought larger opportunities to man for enjoyment, man nowadays seems to be worse slaves to senses than before. Man looks more heinous, because he has got greater opportunities to be so. But it is doubtful whether *the real nature* of man has become worse than before. If nowadays man goes to an ignoble length to have his cravings for sense-enjoyment satisfied, in the past also the case was more or less the same. Even in India we hear of a Yayati who borrowed youth from his son to meet his desire for enjoyment. Nowadays there are good and bad people; even in the past there were men who were the salt of the earth as also those who were a curse to humanity.

To judge a man correctly, we should take into consideration the times and circumstances in which he is placed. Perhaps the religious spirit of a man would formerly induce him to build a temple; now the same spirit, though not recognized as such, moves one to start a school or any other institution for the good of society. Formerly people would undertake many charitable deeds to acquire religious merit—to go to heaven, or to escape the sufferings of hell; nowadays also we can find the instances of many noble sacrifices for the good of others, though the persons who make those sacrifices are not necessarily religious in the orthodox sense. Christianity supplies many examples of how people

would defy diseases, distress and death in nursing the sick, treating the lepers and aiding humanity in general. And nowadays also we find instances of persons who are bold enough to espouse the cause of enslaved or suffering nations even at personal risks. The other day we heard of some who wanted to offer their lives to raise "a wall of humanity" between the Chinese and the Japanese who threatened the peace of the world.

VI

In process of time, our ideas and ideals must change, and our standard of good and evil is bound to be different. We must not feel alarmed if by the standard of the past things of the present be found wanting. But the one criterion with which we can safely evaluate things at any time—past or present—is how far man has become unselfish, how far he has incorporated into his life the spirit of self-sacrifice and self-denial, how far he is ready to live for others instead of living for himself.

The goal of humanity will ever re-

main the Knowledge of the Self. And it is our narrow selfishness that does not allow us to realize the Self. The moment we can come out of the bondage of our self-centred existence, we know ourselves. As such, the future of humanity is assured as long as there is no dearth of unselfish persons who think least for themselves and most for the happiness of others. Persons may be led by an intellectual, humanitarian or a religious ideal, but the touchstone by which to judge them is whether the motive behind their action is the good of others as opposed to that of their own.

The end of religion is universal love. Why cannot an ordinary person have that? It is because he is isolated from the rest of humanity by the consideration of his self-interest. If he is completely unselfish, without seeking God he will know God; without consciously trying to be religious he will become divine. There will be always conflict between the old and the new. But the reconciliation between the two will be on the basis of the ideal set forth above.

THE SUREST WAY OF DOING GOOD

BY J. T. SUNDERLAND

I suppose no high-minded person doubts that it is the duty of every human being to try to accomplish some good by his living. We are in a world where there is a vast amount of evil and pain and sorrow. Look at matters as optimistically as we may, if we are intelligent and earnest we cannot help seeing on every hand, even in this favoured land of ours, enough to fill our eyes with tears and our hearts with pity. On every side of us are poverty, hardship, disappointment; hopes and prospects ruined; diseases of

a thousand kinds fastening upon men, women and children; suffering of protean types; ignorance, superstition, fear; mental darkness and slavery; vices and crimes almost innumerable; lust, passion, appetite, dragging multitudes to destruction. Men and women of earnest purpose in life do not need to be persuaded by argument that they ought to do what they can to improve this sad condition of things. Without argument they instinctively feel that it is their duty—nay, the *noblest* natures feel that it is their *privilege*—to do

what lies within their power to cure this suffering, this sin, this sorrow, and to benefit in all ways they can such of their fellows as are less fortunate than they.

But *how*? With many at least, that is the question. *How* can they *accomplish* this which they see the importance of and desire to effect?

Of course I would under no consideration speak lightly of good deeds. Good deeds are blessed flowers that brighten the world, and make fragrant its air wherever they appear. Good deeds are the footprints of God's angels.

But however important the individual actions of a man may be, the general character and spirit of his life are more important. Specific good actions may be more than offset by a bad life. A poor man, living a pure and noble life in a community, may benefit it more by what he himself *is*, than an unprincipled rich man by the most lavish expenditure of his wealth.

The *kind of service to the world* which arises from *living in the world a true and worthy life*, has at least *three distinct advantages*.

First, it is less liable to failure than any other.

Second, it is open to more persons than any other.

Third, its effects are more deep and abiding than any other.

Let us examine each of these statements, and see in how large and important ways they are true.

1. There is no way in which one can undertake to do good that will be *so little liable to mistake or failure* as that of *being good*. At first thought the matter of trying to avoid mistakes may seem unimportant. But further consideration will show, I think, that it is very far from unimportant. The truth seems to be that in few things

have men in all ages and lands made more serious mistakes and failures, than in their attempted charities, beneficences and reforms.

It has been generally taken for granted in past ages that to give to the hungry or the poorly clothed or the destitute is to do good. Few have ever, until within very recent years, thought of questioning the matter. But it is now coming to be seen that in reference to all this the world has been judging superficially. Of course the relief of immediate, pressing want—want so great as to endanger life or health—is always commendable. But the giving to the hungry, the poorly clad, and the destitute, in the indiscriminate way in which charity in the past has generally been exercised, it is now seen, only tends to foster laziness, shiftlessness and deceit, and to perpetuate the very destitution which it was thought to relieve.

Of course all this does not justify us in relinquishing philanthropic movements. Rather it furnishes an additional reason why we should take a deeper or at least a more intelligent interest in them, and thus help to save them from the mistakes which so cripple their usefulness. But at the same time it also shows how large an element of uncertainty enters, almost or quite of necessity, into all our efforts to help the world through the channel of acts, deeds, direct outward beneficences, and what an advantage, therefore, there is in a means of benefiting others which is free from danger of mistakes, and from the consequent liability to accomplish harm even when one means well and thinks he is accomplishing good.

But living a pure, upright and noble life is a way of doing good that is absolutely sure. No one was ever true or honest or unselfish or pure-minded

or careful for the welfare of others, without the world being the better for it. As every grass blade and tree leaf absorbs poisonous carbonic acid gas and gives out life-sustaining oxygen, and hence makes the atmosphere better capable of supporting the physical life of men, so every good person by his very presence in the world counteracts, as it were, the moral poison in the social atmosphere, and gives out moral oxygen, and so promotes the moral health of the community.

When one sets out to do good acts, there is always more or less of uncertainty as to whether the ultimate outcome will be what he expects, there are always so many modifying circumstances that most necessarily come in, all of them beyond his control, to effect the result. But when one sets out to live a virtuous and unselfish life, and be true and pure, about the influence of that there is no room for doubt. Sooner will the heavens fall than the influence of a noble character be other than helpful to men.

2. The method of doing good by being good is open to *more persons to engage in* than any other.

One of the most discouraging things about attempts to benefit others by active works of beneficence is the difficulty of knowing where to begin. As I have already said, most persons want to be useful, but they do not know *how*, or think they do not, which amounts practically to the same thing.

One says, I wish I were *rich*: then I could do good with my *money*. But, as it is, I am poor, and so I cannot be useful except in very limited and meagre ways.

One says, I wish I were *educated*: then I could be useful with my *knowledge*. But, as my education is limited, of course I am in the main powerless.

Another says, Oh that I had *leisure* to do good! But as matters are, I am busy almost without intermission, in my store, or shop, or on my farm, or about my professional duties, or caring for my home and family, and hence cannot get the time to be useful in the community as I should so much like.

Another still, says, I cannot do much for others because of *infirm health*. I should be glad to do good; if only I had health and strength how much I could do, and should count it a privilege to do! But physical inability shuts me up at home and ties my hands.

Now of course all these pleas of inability to do good are true and weighty, if we consider only that *kind* of good-doing which consists in outward *acts* of beneficence. But how different does the whole matter appear as soon as we begin to consider the deeper kind of beneficence which consists in *being* good! Here neither poverty, nor want of education, nor want of experience, nor want of leisure nor even want of health, can cut one off from usefulness of the noblest kind.

No matter how busy men may be, if they are honest and upright in their business the example of their honesty and integrity shines out through their business to all with whom they have to do, and helps to raise the moral business tone of the whole community. To be a thoroughly upright business man among business men is to do more for honesty in a community than can be done in any other possible way. So that *leisure* is not necessary to doing good by being good.

But as little is *wealth*. No doubt the richer a man is, the farther in a certain sense his influence extends. His wealth makes him conspicuous, and gives him increased means of affecting other lives. So that if he is equally

good with a poor man, his goodness will have larger influence. But this does not make it otherwise than true that the goodness of the poorest man will count for its full worth in a circle more or less large, and generally larger than he thinks. Indeed some of the most influential and beneficent lives of the world have been lived in deep poverty. And it will always be so. Poverty, then, while it is a bar to doing good in ordinary outward ways, can only slightly hinder, and in some cases it even helps, that deeper and more enduring beneficence which springs from character.

And the same is true of physical infirmity. In order to *do*, one must have health and strength of body. But to *be*, this is not essential. To be sure, a saint with a good physique is of more value to the world than a saint with a poor physique. Religion has not always remembered this as it ought. Nevertheless persons with weak and frail bodies need not despair of great usefulness, because, even if they cannot *do*, they can achieve the still higher and better thing, they can *become* and *be*.

Thus, when we come to consider this kind of usefulness, we soon see that it is something which absolutely all classes and conditions of men can have part in. It is for the high and the low; the rich and the poor; the educated and the uneducated; the socially conspicuous and the socially obscure; the strong in their strength and activity, and the weak in their weakness and invalidism.

8. This way of doing good by being is not only less liable to mistake than any other, and open to more persons to engage in than any other, but it is *more vital* and *far-reaching* in its influence than any other.

He does most for this world, not who increases its material wealth, or

who multiplies its physical comforts, or even who diminishes its physical pain and suffering, important as all these things are, but who contributes most effectually to build up manhood and womanhood. Virtue and character are the supreme things, beside which all else pales.

How can manhood and womanhood be strengthened? How can virtue and character be promoted? Indirectly of course by outward acts. But directly and most effectively by vital communication—by contact of life with life—by the subtle but profound influence of personahy. Good persons in the world—persons who have risen to something higher and better than the average of their fellows—are the starting point and secret of all general moral advance. By living in the world a better life than the average, the life they live becomes the light of men; just as it was said of Jesus that his life, so high above the moral and spiritual level of his fellows, became the light of men in a pre-eminent degree.

Of course there is moral light in good deeds and in good words. But there is far more in good lives. Good words and deeds are flashes of light in darkness. But good lives are candles, torches, beacons, never-setting stars, that burn steadily, and light our paths all the way through the journey of earth.

Says George MacDonald: "To know one person who is positively to be trusted will do more for a man's moral nature—yes, for his spiritual nature—than all the sermons he has ever heard or ever can hear." To know one person who is *positively to be trusted*! Yes, it is just by knowing such persons that we all get—if we ever do get at all—faith in humanity, faith in truth and right as destined

finally to triumph over falsehood and wrong, and that means faith in God. And it is by the awful experience of losing faith in persons whom once we have believed in, that we come to lose faith in humanity—if so dreadful a calamity ever comes upon us—and lose faith in the permanent triumph of truth and right, and lose faith in the universe and in God;—and so the heart goes out of the world and out of life. Oh, I hardly know of a disaster so great and awful as for one to lose faith in others! We ought all to make the utmost efforts always to be strong and true for this one reason alone, even if there were no other, that those who trust us may never have occasion to go through the sad, the heart-withering experience, of losing faith in us—and so have the awful suspicion come into their hearts, through us, that the foundations of the moral universe may be rotten.

There is a very true sense in which we all stand in the place of God to each other. As we learn to have faith in each other we unconsciously take the first step toward faith in God. And as we lose faith in each other we dreadfully disturb, even if we do not destroy, the foundation on which all possible faith in God must rest. For faith in virtue is essentially one wherever it appears. And if we come to believe that virtue as it incarnates itself in man is only a name, we shall almost of necessity believe that the virtue throned on high is only a name. Whereas, if we believe in the reality of human virtue, the natural and almost necessary thing to believe next, if we think, is, that there is a virtue higher than the human; a virtue that is immutable, eternal, divine.

It is curious how easily we are all duped by seemings, so that we shut our eyes to realities. We go through

the world cheating ourselves for the thousandth time with the notion that *words commendatory* of virtue can somehow avail in the place of *being virtuous*; and flattering ourselves that if we always *say* that honesty and truth and purity and unselfishness are good and beautiful, we thus cast our influence on the side of those virtues, even if we do not always exemplify them very fully in our own lives. But the truth is, words that do not correspond with lives, instead of teaching virtue, teach hypocrisy. Nothing can in any vital way teach honesty but being honest; truthfulness but being truthful; purity but being pure; unselfishness and nobility but *being* unselfish and noble. When a man merely *advises* his fellows to be good, he is very likely laughed at for his pains. When he *exhorts* them, his exhortation is very apt to fall on deaf ears. But when he sets out earnestly and conscientiously to *live* before them and with them a *true and noble life*, then *he conquers*. Nobody but a fool jeers at a good life. Nobody who is not a stone is uninfluenced by it. "Let your light shine before men," said the great teacher. But how shine? We cannot let our light shine unless we have light within us to emit. That which is itself dark can give forth no light to others.

Someone has very pointedly said, "Make yourself an honest man, and then you may be sure there is one rascal less in the world." And this tallies well with the old recipe for reforming mankind: "Reform yourself, and then you may be sure that the reform of the world has at least well begun."

There are a great many evils and abuses in the country at large and in all our communities, which we lament, and desire to have corrected. Where shall we set about the correction? Not

with our neighbours, nor with people far away, as we are so apt to do. But at home.

Is there too much dishonesty in general trade? In one place we have control; that is in our own dealings with men. Here let us see to it that there be no dishonesty. Thus we shall begin in a substantial way the purification of the trade of the world.

Is politics corrupt? At least *our* duty is to be incorruptible in all our political dealings and relations. If we do that it will be much.

Do we see in religion a popular tide flowing in the direction of what we believe to be falsehood and bigotry? At least we can strive earnestly to keep ourselves from bigotry, and pledge anew, and ever anew, our own fealty to truth; remembering what Emerson so wisely says: "Society gains nothing so long as men, themselves unregenerate, attempt to regenerate society."

The great importance of elevating only good men to office and places of honour in the community, lies not so much in the fact that bad men will *do* bad things if put in such places, as that they will *be* bad men in those places. A good and noble man in high political office, making serious mistakes, does not so deeply harm a nation, as a bad man in the same high office making no mistakes. The *bad man* is himself the greatest possible mistake. His shrewd management may put money into the people's coffers; but his occupying such a place of honour corrupts the life of the people. When the bad are in high positions, all the good have reason to wear weeds of heaviest mourning. For the exaltation of the evil makes evil honourable in a land, and good dishonourable.

This is the reason why rich men, and talented men, and men in position and honour, should be held to a stricter re-

sponsibility than poorer and commoner and less conspicuous men; just as the lighthouse keeper on whose light property, and life are dependent, should be held to a stricter account than the girl who trims your kitchen lamp.

This is the reason, too, why we should be so careful about the teachers we put our children under. A teacher moulds more by his spirit and character than by his words. Only one blessing do I think it is possible for children to have, greater than a noble teacher, and that is noble parents. While school boards should be exceedingly careful about the intellectual ability and thorough scholarship of teachers employed, they should be more careful still about their moral character, and the aims and ideals which actuate them—whether they be high or low. And teachers, and persons preparing to be teachers, should understand that more important than book learning, or than mental acumen, for them, in preparation for the work of the true teacher is, moral culture. Oh, what a position of grandeur, yet of solemn responsibility, is that of the teacher! standing in the midst of young lives, and being the looked up to, respected, honoured, and therefore influential one, among those whose characters are forming! How earnest, how devoted, how high-minded should the man or woman be, who dares to be a teacher!

But if this of the teacher, what of the parent? The highest and most solemn, as well as the gladdest and most blessed responsibility known to human life, is that of the parent. Who is equal to it? Are you? Am I? Alas, far enough from it! I suppose there is not a thoughtful, earnest parent living who does not feel deeply his lack. What shall we do to fit ourselves as well as we can for our responsibility? Of course we must make ourselves as in-

body or the intellect, but the Atman, which is pure, free from sin, Existence, Knowledge and Bliss, how can there be duality? But mere talk will not do; one has to realize it. Just as one is now rooted in the idea that one is so-and-so, similarly when one becomes firmly established in the consciousness that one is the Atman, then only will there be the Advaita consciousness. It is to attain to this Advaita consciousness that one has to go through dualistic spiritual practices; for we are fixed in dualistic consciousness. We have to purify it gradually by establishing an intimate relationship with God. Now we are related with the world; this has to be given up and relationship is to be established with God. If this relationship with God is established in all its fullness, then duality will vanish by itself and there will be left only God. This little 'I' will vanish. This is how the Advaita goal is attained through Upâsana (worship), through dualism.

There is another method of reaching the Advaita goal—through discrimination, the 'not this,' 'not this' process; denying everything now and here—at this very moment, denying that I am the body, mind and the intellect, and thinking that I am the Atman which is Existence, Knowledge and Bliss. I do not cease to exist when the body falls away. Happiness, misery, etc. are mere states of the mind and do not belong to me. I am beyond speech, mind, etc.,—the infinite Atman, the One without a second. But this is not a joke. Merely repeating this will not make us attain to that state. This Impersonal worship is not for everyone. That is why the Lord says in the Gita, "The goal of the Unmanifested is very hard for the embodied to reach. But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with

single-minded Yoga—for those whose mind is set on Me, verily I become ere long, O Son of Prithâ, the saviour out of the ocean of this mortal Samsâra (relative existence)."

If one can depend on Him absolutely, one gets this help, He Himself sets everything right. But is this also easy? Is any and everyone able to do this? Not so. Even this is possible only if there is the Grace of the Lord or if one is so fortunate as to get the company of some great soul; otherwise not. Mere talk will not do. One has to learn how to examine the contents of one's mind. These thoughts one has to purify and offer to the Lord. Is this so easy? If even after a life-long struggle one gets this attitude, one becomes blessed. On the whole, it is not a joke. Be it dualism or monism, to get truly established in any one of these is very difficult. The author of *Bodhasâra* talking of the difference between Dvaita and Advaita says, "Some worship Him saying 'I am Thine.' Others again as 'I am Thyself.' Though there is a slight difference between the two, yet the result of both is the same." The Dualist says, "I am Thine" and the Advaitist says, "I am Thee," yet the result is the same in both cases, namely, the destruction of ignorance and misery. There is no difference as regards that. Whatever view appeals to one, one is at liberty to accept. But then the attitude should be pure. If my attitude is monistic, then I have to deny the body, mind, intellect, etc. The moment I say, "I am the Atman," happiness and misery will have to vanish, and I must realize that I am "partless, actionless, calm, faultless and taintless." If I regard myself as His child or His servant, then I must be contented with what He does with me, or wherever He may place me, and must surrender myself to Him with the abso-

lute faith that it is all for my own good. Both attitudes are difficult. Both have to be practised for long. But the result of both is the same—the destruction of Samsâra and the attainment of bliss. Let one select whichever ideal one likes, but one must put it into practice with all sincerity, without any inconsistency between thought and life; without that neither path would lead to the goal.

The Lord, while instructing Uddhava in Yoga, has clearly described the qualifications of the aspirants of the different Yoga paths. “With a view to effect liberation of men, I have inculcated three Yogas or methods, *viz.* those of Knowledge, Work and Devotion. There is no other means anywhere. Of these the path of Knowledge is for those who have got disgusted with work and have renounced it; for those who have not become disgusted with it and desire its fruits, there is the path of Work; but for the man who somehow has got a veneration for tales about Me, and such other things, and who is neither disgusted with, nor grossly attached to

work, the path of Devotion is successful.” If one reflects on these passages one will be able to find out easily for which Yoga one is fit. Very few indeed are those who have been able to give up sense-objects completely. Therefore, the number of those fit for the path of Knowledge is small. Those who are very much attached to sense-objects cannot but work. But those who are midway, *i.e.* those who have not been able to give up completely sense-objects, and at the same time are not too much attached to them and have faith in the Lord and devotion to Him—if such practise the path of Bhakti, there is a great chance of Knowledge being attained soon. This path of Bhakti is very easy and yields results soon. It begins with dualism, and in time when through the grace of the Lord perfection is attained in it, it ends in Advaita of itself. प्रीतिः परमं साधनम् —‘Devotion is the best means’; there is no doubt about this. If we have love for Him, then love for everything else will come of itself. If one gets devotion to Him, is anything left unattained? Therefore, our duty is to get love for Him.

INDIAN RELIGION AS VIEWED BY A GERMAN MIND

BY HELMUTH VON GLASENAPP

India is the home of a vast number of religious and philosophical systems. Numerous metaphysical conceptions and ritual observances are found side by side with one another, and in the past when Zoroastrianism, Judaism, Christianity and Muhammadanism had not penetrated into India, the paths which the Indians followed to attain salvation were so great in number and so varied in their nature that there seems to be comparatively little difference in the paths followed by the Jews,

the Christians and the Moslems to attain salvation. If one considers the various forms in which religious thought and religious fervour manifest themselves, to start with, it appears doubtful whether one can speak of a common Indian view of life as compared with the Western Christian-Islamic view; for India has not built any structure, in which common dogmas are visible in the divergent elements; it has not at all combined the various forms of worship, at least theoretically into a well-

organized whole, whose main principles are as clearly defined by irrefutable dogmas as those of Christianity or Muhammadanism. The religiosity of India with its mixture of ascetic cults and rites, with its diametrically opposite polytheistic, monotheistic, pantheistic and atheistic philosophical arguments, appears to the Westerner like a primeval forest, whose luxuriantly growing vegetation seems to have scarcely anything in common except that it has sprung accidentally from the same soil.

However, a special view of the world and a special view of life are common to all that has been produced by the ever-investigating Indian mind, which is always hankering after new forms of worship; and everything, so far as it comes within the range of philosophical thought, is based on a sharply defined complex of ideas. These conceptions are, of course, essentially different from those which form the common basis of all Christian or Islamic systems. The generally acknowledged basis of all Indian metaphysics is not definite views about the existence of God and His relation to the world, the creation of the world and the day of judgment, the immortality of the soul or other articles of faith, considered as revelations and therefore incontestable, as well as definite works which are to be performed once for all by men or not to be performed, but definite ideas about the nature of the world and the metaphysical or supernatural world, which are considered by the Indians as explicit or implicit assumptions for every possible explanation and for unravelling the mystery of the existence of God, at once so enigmatical and so full of contradictions.

The central idea of all Indian systems is "Dharma." No word is so frequently used as this by the several sects of Hinduism, the philosophers of Brahma-

nism who differ very much from one another, in the doctrines of the Jainas and those of the Buddhists. Like so many other Indian words, it cannot be translated into any European language. "Dharma," according to the dictionaries, means "Natural disposition, nature of a thing, characteristic property, statute, regulation, law, standard, religion, usage, custom, precept, rule, decision, justice, duty, virtue, moral merit, good works, etc." The word therefore conveys ideas, which are differentiated in the Western languages. But we are concerned here only with the meaning, 'eternal law,' resulting from the nature of things or which is revealed in them, which manifests itself in nature and custom, as well as the endeavour to realize this law and the moral consequences resulting therefrom.

This law which governs all things is eternal like the world, in which it holds good. For, according to the Indian conception the cosmos has not been created from nothing by a supernatural creator by an act of creation, but it has no beginning; it is not reduced to nothing by a supernatural power, but it will never cease to exist. Although the world by itself has no beginning or end, it is nevertheless continuously subject to changes. In the periodic changes, it goes through the states of creation, preservation and destruction; in this constant change new worlds are formed like "bubbles in the ocean," and these worlds are again destroyed, giving rise to new ones. Similarly, like the cosmos as a whole, our earth so long as it exists is subject to the regular change of periods (Kalpa, Yuga), in which the general and moral conditions as well as the size of the body, duration of life and virtue of the dwellers undergo an incessant change for better or for worse.

Dharma manifests itself in like manner in all parts of the world, in the dwellings of the gods and the spirits, who enjoy heavenly pleasures, on earth, where men, animals and plants experience pleasure and pain, in the subterranean regions, where demons live and in hell where the wicked have to expiate for their misdeeds. The nature of life itself from the lowest plants and animals up to men, spirits and gods forms an infinite graduated series in which the individual members exercise different functions, according to their characteristics and capacities and have to fulfil a greater or lesser part of the infinite world-law. Just as animals differ from one another in accordance with their nature, even so do men; they are by nature not equal; every person acts in a different manner and has not only different duties to perform, but also a correspondingly different manner of life and a different view of life. Just as laws apply to the proud king of the forest, which are different from those which apply to the peaceful cow, so also the Kshatriya, the knight, has other duties than those of the Brahmin, leads a different kind of life and requires another kind of food. Therefore, according to the orthodox Hinduism of the present day, hunting and meat-eating are permitted to the Rajputs, whereas they would be a sin in the case of the Brahmins. The theory that the infinite world-dharma must be fulfilled by men according to their qualifications and to the extent that is proper for them, is the theoretical basis of the caste system, which has been developed to its fullest extent in Hinduism. How deeply caste system has been rooted in the Indian mind is seen from the fact, that it has penetrated in one form or other also into communities, such as Lingâyats, who tried originally to overcome it. The

conception of the essential inequality of men, which is its basis, finds expression further in the fact that amongst the Indians, different religious views and different forms of worship seem to be suited to different men. He is not shocked if one person offers a bloody sacrifice to an awe-inspiring goddess, when another considers it a sin to kill even a vermin. Nor does it matter to him if one man worships the highest creator in a temple or if another tries to find the world-pervading spirit within himself by penance and meditation. To the Indians all religious rites and forms of worship are justified in so far as they are suited to the natural disposition of man; for at one stage of spiritual development one form seems to be suitable and at another stage, another form; since men differ in natural disposition, it would be unjust to expect all people to follow the same faith, just as it would be unjust to expect all to eat the same food and follow the same profession.

The difference in nature is in itself not the result of accident or tyrannical fate, but is the expression of an eternal law which is revealed in everything. For, the existence, position and destiny of a creature is the necessary consequence of its attitude towards Dharma. According to the irrefutable law of moral requital no deed can remain without its effect, not only in the physical world, but also in the moral world, in the world of Dharma. Every action, indeed, every word and every thought calls forth, besides its visible effect, an invisible effect, which corresponds to its ethical nature. This transcendental effect of actions, the Karma, is the cause of the rebirth of a creature when it dies. Karma determines in detail, how, when and where the creature when dead should renew its existence; Karma determines its disposition, its

inclinations, the pain and pleasure which fall to its lot. Thus, the various shapes which a creature assumes in this world, although they appear to be ordinarily inexplicable and unjust is a practical proof that the cosmic system is essentially a moral system. With the precision of a clock, which is wound again and again, the law of Karma acts in this world unceasingly; because every action has its deserts, *viz.* its reward or punishment, which must be enjoyed; because every individual presumes another 'I' as its *raison d'être* due to the effect of Karma, which brought it into existence.

Since this cosmic system is based on moral considerations, the tendency of every individual is towards moral progress. The world, as a whole, remains the same in its nature; it does not develop from a state of imperfection to one of highest perfection, nor will a golden age dawn in it, in which there will be no more pain, and peace and prosperity will always prevail. Just as the seasons follow one another in strict succession, so also in this world good and bad ages follow one another incessantly in constant rotation. In the case of many individuals we see a striving after perfection, a progress from bad to good, and from darkness to light. In spite of occasional lapses, this tendency asserts itself in the desire to fulfil Dharma to a greater and greater extent and thereby to attain gradually a state of the greatest possible moral purity. The progress in purification leads to the desire of putting an end to the inconstancy of existence, due to which an individual continuously passes from one life to another. This highest moral aim of man, *viz.* the release from the cycle of Samsára, cannot be attained by the accomplishment of good deeds, because according to the law of requital, every finite deed must have its finite

recompense. The release can therefore be effected only by not performing any more deeds or at all events any deeds which will have a Kârmic effect, by bringing into activity a new factor which prevents the production of a new Karma and annihilates the Karma which is already present, but has not been realized. This new factor is, according to some, knowledge (Jnâna) attained by man with great exertion, and according to others the inexplicable act of mercy of an eternally blessed, supernatural divinity. This release (Moksha) is a state of eternal painlessness, which can only be imagined, but cannot be comprehended, since it is foreign to all earthly matters and is not subject to the eternal change which earthly bodies undergo. The emancipated being has crossed the barriers of finiteness; he is unaffected by good and bad; he casts away Dharma from himself, just as a man does a raft which has served him for crossing a stream, since he does not require it any more, now that he has crossed the stream.

The eternal universal law reveals itself in every conscious being as conscience.

Most people however are not able to obtain a clear knowledge of Dharma by their own thinking, but do so only from a person who 'knows.' The tradition handed down from Guru to Sishya is finally traced to a sage of the past who acquired his knowledge in a supernatural way, by understanding the connection of events in this world through meditation, by "perceiving" the eternal words of a holy scripture, which are of universal application, or by being considered as worthy of revelation by a divinity. Although these teachings, which are intended to reveal the secrets of the world, differ in their nature and are of real or fictitious origin, they hold good for all times; for they

communicate truths and precepts which are applicable to the past, future and the present. For, just as in our Kalpa, men have been able to unveil the nature of the world and make known its moral laws, so also in former times inspired persons have appeared and in the future also saintly persons will appear who will lead humanity in the path of Dharma.

The metaphysical teachings, taken in detail, which are intended to explain the nature of the world and the path to emancipation, are just as exactly opposed to one another as the rules which regulate the morals and customs of the different races and castes. If we look only at the real philosophical systems of the Indians based on the theory of Dharma sketched here,—thus practically all the systems except the anti-religious,* sceptic and materialistic—we find at once perplexing varieties. While a number of schools (Nyâya, Vaiseshika, Sâmkhya, Yoga, theistic Vedanta, Jainism) assert the reality of the eternal world (visible universe), others, (Mâdhyaṃika, Vijnânavâda, Sankara's Vedanta) teach that it is an illusion. The latter are monistic, since they consider all existence as the manifestation of one absolute spirit, others teach about an unbridgeable gulf between a number of immortal souls and perpetually changing primordial matter (Sâmkhya), and finally there are pluralistic schools, which try to understand the world as having been formed by the interaction of an infinite number of different souls and atoms (Jainism, Nyâya-Vaiseshika). There are also various theories

*By the word, anti-religious (Nâstika), the Indians understand not atheistic (for the religious systems of the Jainas, Buddhists, and Deva Samaj deny the existence of God), but denying existence after death (in the next world, rebirth or nirvâna) (*nâsti paralôkah*).

about the nature of the soul : the orthodox Hindus and the Jainas consider the soul as immortal and as endowed with knowledge; some (Jainism, Nyâya-Vaiseshika) attribute also action to it, while Sâmkhya and Yoga deny this. Buddhists of almost all schools, on the other hand, deny the existence of eternal, indestructible soul substances and consider also the Psychic as subject to constant change.

The different positions which the Indian systems occupy with regard to the idea of God are of special importance, since they clearly bring to light the difference between the Indian and European conceptions. All systems recognize the many gods of popular belief, but consider them mostly as beings who enjoy for a long time, although limited, heavenly pleasures due to their good Karma and discharge definite cosmic functions. They do not, however, possess unlimited power, nor do they retain permanently their dignity as gods. This however does not involve the assumption of a personal God governing the world. Mimâmsâ (old), Sâmkhya, Jainism and original Buddhism are markedly atheistic; they recognize a moral law inherent in the world, but no God who created the world and its law, or at least watches over the exercise of Dharma. The acosmistic Vedanta and the Mahâyâna schools profess a 'theopantism,' establishing an impersonal absolute as the last, true reality, the belief in a personal ruler of the world is in their case only a necessary error in the preliminary stage of their knowledge, a relative truth, which has to be given up, when the higher standpoint of perfect knowledge is reached. A monotheism is found in Yoga, Nyâya-Vaiseshika and in the Vaishnavite and Saivite Vedanta Systems. Although the views differ with regard to the nature of a personal God

(Isvara), who rules the world, nowhere is the creation of the world out of nothing or the capacity to break arbitrarily the law of Karma ascribed to Him.

Finally, the most different views with regard to emancipation are to be found side by side with one another. Thus it has been discussed whether emancipation can be attained by all or only some beings (as taught by Madhva, Vallabha and the Jainas) and whether it consists in the complete giving up of individuality or in the survival of the same after death. The views regarding the way of attaining the same are different. Is ascetic renunciation of the world a necessary supposition for attaining salvation or can salvation be attained by leading a worldly life? Is man capable of attaining it by his own power (Jnâna-mârga) or must he content himself with striving after it and expect salvation to come to him through the mercy of Isvara (Bhakti-mârga)?

As is evident from the above, the views of the Hindu differ as much as those of the philosophers of the West.

As already mentioned above, the differences in the systems by which men try to attain salvation do not at all appear strange to the Indian mind. He sees in them only different forms of understanding the truth, which must remain incomprehensible to the ordinary human mind. Every man might, in his own judgment, consider a certain system as the most perfect; on that account, he does not consider the other systems as absolutely worthless, but only as relatively valuable preliminary stages of the teaching, to which he himself subscribes. For, just as a fraction of the infinite light is reflected in variegated colours in different glasses, even so the Eternal Truth assumes various aspects in the mind of man. All the systems which are antithetical in themselves are but parables to suit the different powers of comprehension of men; the everlasting truth reveals itself only to the emancipated being, who is free from all limitations; it is the "coincidentia oppositorum," which cannot be expressed in words and lies beyond all earthly contradictions.*

*Translated from the original German by Prof. K. Amrita Rao, M.A.

KAIVALYA

BY JOHN MOFFITT

Not in the valleys am I found,
 Not in the mountains' secret fastness :
 Not in the rivers' restless sound,
 Not in the awful ocean's vastness !
 Neither in heart nor head am I,
 Neither in strife nor meditation :
 Not in the saint's impassioned cry,
 Not in the sinner's tribulation !
 Mortals may toil from birth to birth,
 Fashioning snares wherewith to bind me :
 Yet though they seek to the ends of earth,
 Never as mortals may they find me !

THE ROCK TEMPLES OF ELLORA

BY SRIMANT BALASAHEB PANT PRATINIDHI, B.A., Chief of Aundh

In our article* on Ajanta we had pointed out that the art of Ajanta was matchless and was distinctively characterized by its durability and liveliness the like of which can be rarely met with anywhere outside. It is astonishing that those picture palaces dating perhaps prior to the Christian era should remain a riddle to any modern artist, who finds it difficult to imitate their immortal colours and delicacy.

If the greatness of Ajanta lies in its durability, liveliness and composition, Ellora is greater from another point of view. The art of Ajanta no doubt required superhuman skill and ingenuity, and it was a test work for human patience. But the gigantic rock temples of Ellora necessitated on the part of their workers something more than mere patience and skill. Their lot was decidedly harder in cutting the huge solid impenetrable blocks of granite. The difficulties of the sculptors of Ajanta had an end when they cut decent caves which were after all to serve surfaces for their picture galleries. Their task became subsequently sufficiently easy though in another way it was quite difficult. But the sculptors of Ellora had to undergo tireless labour incessantly for all days and through all seasons. They had not only to shape out of the irregular rocky blocks caves but to decorate and illumine them with masterly specimens of architecture and sculpture; in short, what the artists of Ajanta had to do with brush, the sculptors of Ellora had to do with chisel. What the former had to do in soft paste of colours, the latter had to do in rough stones and

almost in open sky. The rain waters poured over their heads. The summer heat scorched their skins but with unflinching courage and persistence they continued their work until at last there arose out of the rocky irregular tops, as it were from the nether world, structures which would be fitting haunts for gods or spirits in the airy regions.

At a distance of about ten miles from the station, bearing the same name, on the Nizam Railway Lines, on the protruded brow of a small hilly range, which is about a mile and a half in length from the south to the north, are situated facing the west the thirty-six rock temples of Ellora. About two miles distant from them lies a village named Ellora from which perhaps the caves as well as the Railway station derive their names. A student of Maratha history knows that the village was a Patil Inam to Maloji Bhosale, the grandfather of Shiva Chhatrapati. The station, the village as well as the caves all lie at present in His Exalted Highness the Nizam's dominions, and the whole world owes gratitude to His Highness for the precaution and care that are taken to preserve these past precious stores.

The caves at Ellora are thirty-six in number. The advent of Buddhism brought with it many blissful boons to this land. It not only mellowed the stern ritualism of the Brahmanical priests, but gave encouragement to fine arts like sculpture, architecture, painting and the rest. As in other fields of Indian achievement the question of the probable date of those caves is to be solved entirely by personal conjectures and inferences, in the absence of any

* Published last January. —Ed.

sure clue in that direction. It is generally believed that the oldest of the caves of Ellora dates back as early as the 1st century B.C., while the latest comes up to 700 A.D.

Research scholars like Sir James Fergusson, however, hold that these caves must have been worked between 600 to 1100 A.D. Apart from this difference of opinion in respect of time all agree that the caves are not the work of an individual effort nor do they seem to be executed at one stroke and at one time. Series of generations of artists must have devoted their time in this grand achievement. These caves at Ellora present a very curious phenomenon, not usually met with in any part of the world. Out of the thirty-six caves the first twelve in order are Buddhistic works. The succeeding seventeen are Saivite in execution; while the remaining are the Jain handicrafts. Opinion is not unanimous on the point as to whether all these caves, executed as they were by three distinct cults, were worked out simultaneously or one after another. There are, however, clear indications to show that some portions of them at least were successive as can be gathered from the Kailasa cave and cave No. 32.

It is to the immense credit of the followers of these three different cults, which are but only three off-shoots of their parental Aryan Religion, that they never allowed their minds to be blinded by bigotry; but while pursuing perfection in their own way by following the tenets of their own religion, they made the least expression of spirit of intolerance for their rival faith and thus left their sacred shrines in tact and untouched.

Out of the twelve Buddhistic caves two are Chaityas or prayer-halls, while the remaining ten are Viharas. The latter consist of two parts, one being a

main central hall which was a school-room for study and recitation for the Buddhist monks and their disciples, while the other part consists of adjoining rooms to the hall which was their residency. Besides these two types of buildings, the Bauddhas brought into existence a third of its kind called Stupa or a small dome raised to commemorate any part of Buddha's body buried beneath. The Stupa at Sanchi is a structure of the last type. Similar Stupas were raised later on wherever, according to the Buddhistic legends, Lord Buddha performed any deed of distinction. In the central halls of all the above Bauddha caves there is seated in a centre the image of Lord Buddha in Padmasana or a pose of meditation. The remaining surfaces in the caves are carved with scenes of Buddha's life, selected from the Buddha Jatakas. These caves have entrance only from one side; the rays of light therefore do not reach all their corners, and the major portion of the caves is thus shrouded under dim darkness. This spectacle of half light and half shade heightens the solemnity of the caves and gives them a romantic charm which is peculiarly their own.

Seventeen Saiva caves follow the Buddhistic caves in order. Situated as they are in the central part of the hills, which is the highest level, their glory is sufficiently magnified by this single factor. Besides if the Bauddha caves are impressive owing to their serene simplicity, the Saiva caves look grand and majestic due to their special features of many-storied buildings, spacious halls, rows of innumerable tall and bulky pillars and lavishing abundance of architectural designs and figures, both human as well as of birds and beasts, spread everywhere on the surfaces of the walls, pillars and ceilings. Of these seventeen caves, the cave of Kailasa

is the boldest master-piece in the whole range of Indian architecture. First of all its situation is unique. It is a three-storied separate temple carved in the centre of the hill from top to foot; and not an inch of its exterior and interior surfaces is left uncarved. It will not be a flattering assertion to say that one can get sufficient idea about the whole art of Ellora only if one minds to study this single cave of Kailasa carefully.

The Buddhist caves are quite simple when compared with these caves, which are carved with incidents from Hindu mythology. The incidents of Siva Tandava, Ravana shaking the Kailasa, Sankara saving Markandeya, Vamana and Narasinha incarnations of Vishnu or the seven sacred mothers in company of Ganapati and Kali appear to be the favourite themes with the Saivite artists.

The very first of the Saiva caves is a three-storied structure. One forgets oneself to see the variety and skill of the art shown in cutting each of the pillars in the cave No. 15 differently. In the same cave upstairs we see straight before us in the front niche Narasinha fighting with Hiranya Kasyapu. The expressions of wrath and excitement are clearly visible in the face of the former. In another niche in the same hall is seen God Vishnu resting over the coils of the serpent king Sesha. In another place is carved the scene of Gajendramoksha. It is remarkable that Vishnu in this architecture holds a sword, instead of a mace, in his hand. The scene of the saving of Markandeya by Sankara from the clutches of Yama is also noteworthy for the successful representation of different expressions of the timid face of Markandeya, the mellowed face of Yama and the frightful face of Sankara.

Next we pass on to the cave of Kai-

lasa. The Kailasa temple stands facing towards the west and has all the characteristics of a temple built in the open as a free standing carved temple. It is perhaps solitary in the whole world. It is the biggest and the most beautiful cave combining in itself all the best characteristics of good art, and is the finest and the boldest specimen among the sculpture-compositions in India. The Kailasa temple at Ellora is a blending of Dravidian and Chalukyan styles, its base Chalukyan while the crown Dravidian—thus with a predominating influence of the latter. It is two hundred feet broad and one hundred and fifty wide and a hundred feet in height. It is also like other Saiva caves double-storied. In front of it stands a porch supported by sixteen columns and which serves a good bridge to join the main temple with its Nandigriha. The western side of the temple is all decorated with bold mythological compositions, selected from the Siva and Vishnu Puranas; while its crown is covered with figures human as well as of birds and beasts and flying angels. Elephants and lions also are carved above on the front. On both of its sides stand two pillars called Jayastambhas, which are about fifty feet high; while just beyond them stand two elephants, a little larger than their life-size original, with their trunks amputated. The main temple of Kailasa is about twenty-five feet in height and is likewise surrounded on all sides by five smaller temples, each about 30 feet high and twenty by twenty feet in dimension. The Kailasa cave being open on all sides, the rays of light freely enter its farthest interior and offer their homage at the feet of the presiding Linga of Sankara placed in the centre on a raised pedestal. Each of the surrounding temples has an image of Sankara seated within. On the ceil-

ing of the main shrine is carved, about eight feet in diameter, in bold and vivid figures, the cosmic dance of Siva, in which his consort Parvati and other gods, including Vishnu and Brahmâ, are shown to be participating and acting their parts. The whole ceiling seems to have been once plastered and painted, though the colours appear to have severely suffered at the destructive hands of Aurangzeb. They do not at present possess the attractive charm which is a special feature of the gallery of Ajanta.

While going up the stairway of this cave on the left-hand side, our eyes are unconsciously dragged towards the scene where powerful Ravana is on the point of shaking the mountain Kailasa with his twenty mighty arms. The same scene seems to have been carved in not less than five places, but its workmanship here is specially effective. The expression of agitation on the face of Ravana, the feeling of fear on the face of Parvati, the expression of impatience on the faces of Siva-ganas stand in a striking contrast to the serene composure visible on the face of Sankara. Across the stairway on the right-hand side is the scene of the saving of Markandeya by Sankara, which also is eloquent. In this case the artist's hand is at his best at many places in working out marvels of design and workmanship. For example, on the southern side of the main temple two peacocks are carved and between them is skilfully shown a flying angel, which is the very acme of human workmanship and ingenuity.

Next in grandeur and beauty to the Kailasa cave is, however, the cave No. 29. Unlike the temple of Kailasa, where light is accessible on all sides, this cave has three entrances—one from the west, the other from the south and the third from the north. The

structure of this cave is on the whole quite proportionate and symmetrical. A visitor has first to climb ten steps to enter its inner hall. On the northern side of the hall is carved the figure of Veerabhadra, the wrathful incarnation of Sankara, where he is shown to be on the point of killing the Daksha Prajapati. Veerabhadra has eight arms, two of which are seen to support a spear, whose pointed end is pierced into the body of Daksha Prajapati. Two female attendants are standing by his side, one pressing her breast with one of her hands and as if musing to herself about the fearfulness of Sankara's form. The other attendant is waving a Chamara to soothe his passion. The central hall of this spacious cave is about 78 feet long, 25 feet broad and about twenty feet in height. There stand at the entrance two huge door-keepers, each with an approximate height of sixteen feet. The door-keepers in the Kailasa cave have four arms, while they hold a serpent, mace, and other warlike weapons. The door-keepers in this cave, however, seem to be ordinary human beings with two arms holding nothing in them. On the eastern wall of the corridor on the southern side is carved the scene of the marriage of Sankara and Parvati. Sankara is holding in his right hand the right hand of Parvati. Behind Parvati stand her parents Menaka and Himalaya, while the Ganas of Sankara form his retinue. A host of gods appear to have gathered on the scene to witness the holy function.

This is the last of the Saivite caves. The pious Buddhist artists, inspired as they were with a spirit of piety and religious mood, looked rather less to the artistic side of their works. They cut the caves with a sort of religious zeal, which itself, according to them, was a sort of service to Him whose

glory they were in duty bound to extol in similar ways. The Saivite artists on the contrary were conscious, right from the beginning, about the artistic side, of their works and, therefore, cautiously executed them with a definite purpose, namely, to establish the superiority of their faith over the rival one. With that view in mind they gave the fullest scope to their hand and imagination and spared no labour and pains to maintain that supremacy. But this very fact is itself sufficient to show that the Saivite caves follow the Buddhistic caves in order.

From the 30th cave onwards begins the series of the Jain caves. The caves are situated on the declining slope of the hill and are, therefore, bereft of the advantage which the Saiva caves, and especially the Kailasa cave, have due to their natural height. The rock too in which they are cut appears to be a bit brittle and composed of different layers. Still, with all these disadvantages the Jain artists have tried their best to excel the Saiva caves in their exquisiteness and beauty. These caves appear to have been made not only with the special purpose of imitation, but with the explicit ideal of surpassing them. Some concrete comparisons will make it clear. On both the sides of the Kailasa cave there stand two elephants. The Jain artists who carved the cave No. 32 were conscious that there was not sufficient space for two elephants in front of the cave, yet anyhow they managed to carve at least one elephant of the life-size model. So also just as there is an independent Nandigriha adjacent to the cave No. 15, which is Saivite, there is likewise an independent temple carved beside the cave No. 32. Now the idea of a Nandigriha is quite inconsistent with the Jain mythology; yet with a view to gain symmetry to

their own temple they dispensed with the point of propriety. The ceiling of the second floor of the cave No. 32 is plastered and painted, which again is a clear imitation of the Kailasa cave. In the cave No. 33 is carved the boy Gomateswar of five years, who is practising severe penance. Days pass on until at last, as in the case of Hindu Valmiki, growing creepers enfold his body. The wild world, consisting of tigers and deer, forget their natural antipathy and flock round the boy as a result of his supreme penance.

In the cave No. 34 also there is a fine figure, shown seated under a banyan tree. The carving of the whole scene is laboriously exquisite and detailed, so that every leaf of the tree is remarkably vivid. The figure is quite polished and glazing, but somebody through ignorance seems to have smeared it with red paint. The figure is seated on the bank of a sitting elephant and has one of his legs hanging by its side. The image appears to be of God Indra. The inner shrines of the Jain caves abound in images of Mahaveer, Paresanath, Gomateswar and other Jain Teerthankars. The interiors as well as their exteriors are profusely rich in variety of designs of various creepers and flowers, elephants and lions, and one is really surprised at the bold dash of these ancient artists.

Burges, an art critic, remarks that the images of Ellora look rather stiff. While looking at any work of art the critic ought not to neglect the point of proper perspective. Distances for looking at any piece of art must necessarily differ according to the nature of that work. When a picture may look quite beautiful from a distance of about five feet, a stone idol may appear quite rough and ugly from the same distance. But a deep hole cut in the eye

of a stone image may obtain the grace of a beautiful eye-ball if only looked at from the proper distance. The material on which the artists of Ellora had to work was hard granite. It was not the plastered surface of Ajanta. It would be partial to judge both the

works of art with the same standard.

These are some of the beauties of Ellora. But after all what is left is more than what is said. And an appreciation of any work of Art can never be perfect unless one sees the work oneself.

TRUE UNDERSTANDING

BY W. STEDE

Understanding by means of *words* is a very limited sphere of knowledge. It is only a makeshift. Languages are a hindrance rather than a furtherance of understanding. Understanding lies deeper and can be even when we do not understand each other's language. We understand actions of animals and the nature of trees without any knowledge of their language. Knowledge is not immediately necessary for understanding.

True understanding is not agreement between mind and mind, but is the establishment of the invisible rapport between soul and soul. It must be sympathetic, and therefore belongs to the sphere of intuition or of Creative Imagination.

Here we are in touch with the faculty which unites, makes a synthesis as against the analysis which is inevitable in the gaining of knowledge. Here we are not faced with the problem of subject and object, but we experience its solution in the actual performance, in the giving of their union.

For in the true Reality everything is mutuality, reflection, mirroring: We know others by placing ourselves into them, but we can also know ourselves only by placing others into ourselves. Whatever we have gained through the study of others we must apply to our-

selves and judge ourselves by the measure of others.

All that we know of ourselves we owe to others, all that we know of others we owe to ourselves. Is one thinkable without the other?

This gift of feeling oneself into others, of placing oneself into their place, is called *empathy*.

Empathy is the basis of sympathy.

To myself I am a struggling Universe, to others I am only an object of interest, the appreciation of which depends upon their own self-realization and their degree and keenness of creative imagination to notice and understand struggle in others.

In thus founding understanding upon a higher basis than knowledge, upon a unifying principle, we are led to the question: "Is understanding simply a wider knowledge, so that one might say what we do not know to-day, we shall understand to-morrow?" To this question we must answer: "No, it is not an augmented, amplified knowledge, as clairvoyance may be said to be an amplified sight, but it is the realization of the insufficiency of all knowledge, of its limitation." Only in this sense, in the sense of knowledge inverted, as it were, turned against itself, it is true that what we do not know to-day we shall understand to-morrow, *i.e.* we shall understand to-morrow how definitely impossi-

realization that self as self is illusion, and that in the degree that self-will is abandoned real understanding and true wisdom will be attained. It means renunciation, *i.e.* the submission to the great Unknown, the invisibly Visible in everything and thereby finding and acknowledging the reality of everything apart from myself.

It is myself who or which has to go in order that I may become real to others. To myself I remain a sealed book as long as I live.

As Laurence Housman says :

“ Him whom thou hast not seen,
Canst not yet know :
Human hearts stand between,
His to foreshow.”

“ Couldst thou possess thine own,
That were the key ;
He, to whom hearts are known,
Keeps it from thee.”

I can as little understand myself as I can grasp and take hold of myself. To worship the other and to forego one's own will, that is true understanding.

A MAZE OF MYSTERY

BY NAGENDRANATH GUPTA

A mirage is an optical illusion, the sudden appearance of stretches of cool water and shady trees and hospitable houses in the arid and parched desert before the eyes of the weary and thirsty traveller. Maya is the mirage before the vision of the mind. So long as the mirage is visible the illusion is complete, and the shadows suspended in the sky cannot be distinguished from the reality. So Maya invests all things with the appearance of hard reality and the twisted rope lying on a dark path causes as much fear as a living serpent.

*

The seeker of the truth says, Get thee behind me, Maya, lift this veil of many folds and let me stand face to face with the Truth ! Beguile me not with the wiles of unreality, stand aside and let me enter the Holy of holies ! I will not be denied, I will not be baffled, I will know !

*

Maya is mystery. She touches our eyelids with the magic of delusion and we move in a world of shadows, the light dancing in our eyes and again

vanishing into the depths of the night, fantastic shapes of light and shade passing before our puzzled vision. At every turn the senses are deceived. We put out our hands to touch a rock and we feel nothing more solid than air. We hear music that we cannot interpret and voices that we do not understand.

*

Mystery ripples in the rays of the bright sunlight, mystery broods in the lowering darkness of the night, mystery trembles and thrills in the twinkling stars, light-footed mystery trips along the Milky Way. The flower that has not bloomed holds mystery in its folded petals, mystery murmurs in the brook and booms in the sea. Mystery dwells in forests and caves and the universe revolves in a maze of mystery.

*

This all-enveloping mystery and the deeper mystery of the Self pass most of us by, but to a few they are a challenge inviting a solution and arresting thought. And the solution is to be found in our own selves and nowhere else.

*

There are only two ways of penetrating the veil of Maya. It is a knowledge that either comes to us of itself, or is imparted to us by another. The first is a process of self-illumination. Thought is so concentrated that the sense of all outward things is lost and only the inmost consciousness keeps awake.

*

The world outside is lost like a thing that does not exist, the senses cease functioning, the body becomes rigid and is in a state of suspended animation. The complete restfulness of the outer man indicates the extraordinary activity of thought within as a top revolving at great speed seems to be standing still. The will focuses all thought into compressed introspection. Deeper and deeper plunges the thinker until the mind itself is lost and is superseded by the subtler medium of the spirit.

*

Suddenly the depths are illuminated, a bright search-light sweeps the dark recesses of the deep and all darkness becomes light. The diver rises to the surface with the oyster-pearl in his hand. The seeker exclaims, "I am He!" and the quest is at an end.

*

Where the light from within is lacking, the teacher, and like Socrates, turns to the disciple and says, Know thyself. He lets it rest at that. He would not divulge what the Self is. He indicated the objective of knowledge, but the attainment of it was left to the learner. That was the Socratic method. He brought knowledge out of the learner, but did not drive it in. The sceptic was convinced by being confounded.

*

Another teacher, an Aryan like Socrates but descended from an older branch of the stock, made the knowl-

edge quite plain, and there was a reason. The disciple was learned but had acquired no knowledge of Self. With learning he had acquired pride and the teacher wished to divest him of it, for the disciple was the son and the teacher was the father.

*

Uddalaka Aruni, the Rishi, was wiser than most wise men. He had a son named Swetaketu, who was sent away to the Guru when he was twelve years of age. For twelve years the boy studied with the teacher, learned all the Vedas and became very proud of his learning. When at the age of twenty-four Swetaketu returned home Uddalaka noticed that his son had not grown up like himself, with humility in his heart, but had come back a vain young man.

*

Uddalaka asked his son Swetaketu whether his teacher had taught him to be proud of his learning, whether he had acquired any knowledge of the Brahman, the Lord, and whether he had learned the lore of the Self, for without this knowledge all learning was as naught. Swetaketu was mystified; for he had been taught nothing about Self.

*

And then Uddalaka taught Swetaketu how to know himself. Nine times, by different illustrations and parables, Uddalaka taught his son that he was identified with the All-Soul, the Brahman who pervades the universe, the one Being who alone exists and who is manifest in all things. At the conclusion of each argument and illustration Uddalaka spoke of the Brahman and told Swetaketu, "That thou art," *Tat-tvamasi*. By nine different methods was this lesson impressed upon Swetaketu, and when he was enlightened the pride of learning, which was the dark-

ness of ignorance, passed from him as the night passes at the approach of the sun.

*

The other expression, *Soham*, I am He! has been heard in many lands and among many peoples. These words issued out of the mouth of the Rishi, of Zoroaster, who said *Ahmi Yad, Ahmi Mazdao*, I am that I am; of Moses, who as well as Zoroaster claimed that God spoke through their mouths and declared that his name was I am that I am; of Mansur, who affirmed *Un al Huq*, I am the Truth, or I am the Lord.

*

For a man to identify himself with God would appear to be the height of presumption and the limit of blasphemy. This notion is dissipated by the striking story of Swetaketu. His father had the knowledge of Self, and he communicated it to his son in order that the young man should cease to be presumptuous. Uddalaka had noticed that his son had become conceited, and he wished him to be humble.

*

Pride struts about with the ignorance that mistakes itself for the real Self. The "I" that is always on our lips and fills our minds, that draws our eyes to the mirror in self-admiration, is merely a phantom of the Maya that surrounds us. The real Self abides deep down, waiting for the patient and painstaking seeker.

*

When the Self is discovered and found to be one with the Absolute, the one Reality, the single Existence, there can be no room for presumption or pride. There can be no blasphemy in Truth. Pride or a sense of superiority proceeds from a process of comparison. For the purpose of comparison there must be two or more things.

*

The "I" in us is so insistent and assertive because we are constantly comparing ourselves with others. The basis of the comparison may be anything; it may be knowledge, wealth or power. In one respect or another we fancy ourselves superior to others. But when we realize that we have no independent being, that the ego is not a separate entity but identical with the supreme and single Ego, that there is nothing higher or lower, that there is only One without a second, that the concept of many beings is like the many reflections of the single moon on the broken waves of the sea, there is no standard of comparison left and no cause for self-consciousness or pride.

*

Instead, the only feeling that we can have must be one of profound humility inseparable from the realization of error. When we step across the threshold of the temple of Truth, Maya vanishes like a mist dispersed by the penetrating rays of the sun. There is neither elation nor dejection in the knowledge of the Truth. We pass beyond all doubts and vexations to where there is peace. And, therefore, at the conclusion of every teaching of the Upanishads the one word peace is repeated and stressed three times.

*

Thus the immortality of the soul is realized in tranquillity. It is no part of the creation, it is unconditioned by time and space. The soul is one, imperishable, uncreate. In the Rig-Veda, in a *mantram* of great solemnity, there is a conception of time before the creation when "there was neither Existence nor Non-Existence." Yet "then there was only That resting within Itself; apart from It there was not anything."

*

What the Rig-Veda dimly perceives becomes a clear concept in Vedanta. The "That" and the "It" of the Veda is the "I am He" and "Thou art That" of the Upanishads and is repeated in the scriptures of the Zoroastrians and the Jews, and the creed of the Sufis. It is, in fact, a truth realized by those who have held deep communion with themselves, irrespective of creed and country.

*

These few words, the affirmation of existence, are ponderable. Time has no movement in respect of the soul. So far as the soul is concerned the partitions of time fall away. The verb "to be" has only one tense—the present. There is no past, no future.

*

The soul-principle is ever-existent, ever-present. All time stands still, rooted and fixed, confronting the soul. Time cannot run away from it nor can it get behind it. The soul faces time all ways. All else is, and, again, is not. The whole objective universe, the starry constellations and all visible phenomena are a revolving and dissolving phantasmagoria.

*

Through the sequence of lives runs the account of *Karma*, the reaping of the harvest against the sowing of the seed. At every birth and during every life the entries on the credit and debit sides always vary, the profit and loss account is ever changing and showing different figures. No man comes into life with a bankrupt soul.

*

How else are we to account for the strange disparity between man and man, why is one lifted high above his squalid and sordid surroundings and another is cast down from a glittering eminence? Why are birth and station in life of

so little consequence in the attainment of greatness?

*

There is no such thing as an accident or a freak in the ordering of life. At each birth every man is ushered into life with a spiritual banking account, all entries having been made up as regards his previous incarnations. Some come rich with the wealth of the spirit, others impoverished. We are free to squander what we bring with us or to add to it.

*

If the doctrine of *Karma* is rejected how can we explain the violent conflict between environment and achievement? Why was Sri Krishna brought up in a family of cowherds and why did he spend his youth tending cattle? Whence came to him the unparalleled wisdom expounded in the *Bhagavad-gita*? If Sri Krishna was an incarnation of Vishnu he was also human.

*

Why, again, was the Buddha born as a king's son and nurtured in luxury when his appointed destiny called him to the renunciation of the world and to live on the alms of charitable people? Why did it become necessary for him to wrench himself free from throne, wife and child? If he had been born as the son of a Rishi dwelling in the forest, the mantle of an itinerant teacher would have fallen upon him easily and naturally.

*

Was it in the fitness of things that Jesus of Nazareth should have been born a carpenter's son? He had come to call sinners to repentance and to announce the advent of the kingdom of heaven. His work would perhaps have been easier and he might not have been pursued with such bitterness even unto his death on the cross, had he been born the son of a rabbi or a priest of the temple.

*

Karma is all-powerful, not in the doing of it but in its effect. The field is free for the sower to sow what he will. He has his choice between the tare and the corn-seed; the one will run to weed, the other will yield a harvest of corn. In the reaping there is no choice, for as you have sown so shall you reap. And a nectarine seed will yield its own luscious fruit even if sown in a bed of nettles.

*

Accumulating through the wheeling cycle of births *Karma* and the momentum and force it generates become irresistible and heedless of environment and circumstances. With the wisdom acquired through many births the Buddha would have been the Buddha and the Christ the Christ wherever they happened to be born in this particular incarnation.

*

Greatly miraculous, if a miracle were possible, is the teaching of a prophet or Messiah that ministers generation after generation to the mind and the spirit, the healing of the ills of the spirit, the helping of unbelief, the guiding of the hesitant mind. The weary are at rest and the troubled are at peace, and the healing agency consists of words spoken long ago. There is no touch of a vanished hand, no spectral apparition before the eyes, but only living words, words charged with power and full of blessing.

*

There is no miracle even in this. The man who comes as a teacher and an exemplar brings his equipment of wisdom from the store laid by in previous lives, his power is the accumulated result of his *Karma*, the good thoughts and deeds of former incarnations. He cherished and fed the immortal flame

of knowledge through the ages, and hence his words possess the vitality and potency of immortality.

*

What can be more miraculous than the daily rising and setting of the sun amidst scenes and a background of unparalleled splendour? Is it any wonder that the ancient Aryans hailed the sun every morning with hymns of wonder and praise, and the Gayatri, the holiest of incantations, relates the power emanating from the sun? In the Memphite system of ancient Egyptian mythology Ra was the supreme sun-god. It was to the same god that the Greeks dedicated one of their most beautiful temples.

*

Since, however, it is a daily recurrent phenomenon the sunrise scarcely stirs the imagination. In so far as a miracle is supposed to supersede the ordinary course of nature it is neither right nor wholesome. The desire to witness a miracle is a craving for the abnormal and what is abnormal is not right.

*

This is why the Buddha so energetically repudiated and condemned all miracles and insisted upon all occasions and in all his teachings on the upholding of the norm. It is the normal that is true, though the normal may not be always obvious. So illusive and deceptive are our surroundings that it is often difficult to ascertain even the normal.

*

Why seek for a miracle when the whole creation is an inexhaustible repertory of miracles. Are the wonders around us so few that we needs must long for others that violate the laws of nature? If we had to choose between the miracles attributed to Jesus Christ and the Sermon on the Mount would there be a moment's hesitation in our choice? To speak of such miracles as

controlling the luminaries of heaven is not merely absurd but highly dangerous. To think of arresting the sun or the moon in its course is an impious defiance that can proceed only from Lucifer, the fallen archangel.

*

Miracles are supposed to strengthen the claim for supernatural or divine powers, but no man is considered a prophet or a messenger of God by the performance of miracles alone. His chief power lies in his teaching, in his exposition of the truth, in his mission of compassion, in his love for mankind. Divested of these qualities no man is remembered or revered merely as an exhibitor of miracles.

*

The end of all knowledge, all wisdom, all thought and all meditation is the realization of the one Existence, the one that proclaims through all time, "I am." Through ever-shifting changes and ever-varying forms only one Reality persists, constant, changeless, steadfast. Apart from that one Truth all else is a moving and changing panorama, shifting sands on the shores of time.

*

With the single and supreme Existence the undying and deathless, the unborn and the unchangeable Self is identified. Beyond that it has no separate being, no individual part. The many refractions of a single light are no indication of the existence of numerous lights.

*

More wonderful than the vastness of creation, the myriads upon myriads of worlds and suns, the staggering figures of which no count can be taken, the infinity of space in which these large ponderous masses and immense luminous spheres are as but the grains of sand on the seashore is the Oneness that

lies behind the visible and the invisible universe. The One is far more marvellous than the Many.

*

There is one Purpose, one Predestination, one Power, one Law behind the bodies projected into space and set whirling at incredible speed through the eons. If the single Law that controls and orders the entire universe were to be suspended for a moment, cosmos would be converted into chaos in an instant.

*

The lights shining in the heavens would go out like lamps blown out by the wind and the whole universe would be plunged into the impenetrable darkness that existed before the beginning of creation. All space would be littered with the debris of shattered worlds and glistening star-dust would be flying about like sparks from a scattered fire. In lieu of the numberless heavenly bodies moving round their orbits and planets peopled by an infinite variety of life there would be a scene of the uttermost desolation, the flotsam and jetsam and the wreckage of creation drifting about in the sea of space.

*

The Law alone is infallible, unerring, wakeful and vigilant through all time. There is no hesitation, no pause, no lapse, no lacuna. It fulfils itself in all ways, ever building, ever breaking, ever sustaining, fashioning and refashioning the temporary tabernacle wherein dwelleth the soul. Nothing is overlooked, neither the largest nor the least. The same sure hand that boldly draws the broadest outlines laboriously works out the minutest details. Every petal of a flower is elaborated with as much care as the rugged ribs of a mountain peak. The toiler is never at rest and never at fault.

*

What does it matter how we designate the agencies at work around us? Call them the forces of nature, the folding and unfolding of phenomena, the harmony or conflict of energy—the one overwhelming truth is the singleness of it all. The multiplicity is in the manifestation, the unity is in the essence. Out of the tiny seed grows the mighty and many-limbed banyan tree. Forth from a single lamp scintillate many rays of light.

*

It is in the realization of this simple and sovereign truth that the solution of all problems is to be found. The key to the problem of problems, the mystery of life and death, is the truth that there is only one existence, though there may be many lives. The soul alone is eternal and identical with the All-Soul. For the soul there is neither mortality nor immortality, neither a beginning nor an end.

SAINT TERESA

BY REV. P. JOHANNES, S. J.

Saint Teresa was born in France at Alençon. She was the youngest of seven children. At the age of fifteen she entered the penitential order of the Carmel and died in 1897 at the age of twenty-four. Thirty years after her death she was beatified and canonized and now passes for the greatest modern saint of the Church. Her spirituality is well known since she exposed it in her autobiography and in her letters and her daily sayings, faithfully recorded by her elder sister, Pauline.

The spirituality of Saint Teresa may be characterized by one word: a return to simplicity and directness of spiritual life. She was convinced that our life with God must be simple, almost natural and spontaneous and that it is we who introduce complications where there are none. Our Lord said in the Gospel that we must become like children if we wish to enter into the kingdom of heaven. Saint Teresa from this advice concluded that a soul who wishes to progress must remain, so to say, in spiritual childhood. Her doctrine is often called the doctrine of Spiritual Childhood, and it is wonderful

how many souls discover that such a self-realization suits their character. In this world we can become one with God by faith, hope and charity; but it must be according to Saint Teresa the faith, hope and charity of a child. One may say that this is only an analogy, but the analogy is quite to the point. According to Saint Teresa sanctification is an education. God wishes to educate us for the life which we shall lead with Him during all eternity. We are like ignorant and helpless babies who know nothing of what is required to lead the great life of God. One thing is sure. By nature we are selfish and on this account unfit to adapt our life to the requirements of the divine life. We depend on the grace of God, which not only must deliver us from our selfish ways but transfigure our intellect and inspire our heart. Our life with the help of grace must be fitted into the divine life. We have therefore to co-operate with God. What will be our co-operation? Saint Teresa thinks that the first disposition which we must take is that of total surrender to God. Let us consider the child. It is ignorant

and helpless, but on that account it does not become discouraged. It refers itself to its parents whom it knows to be so fond of it that they will see to all it needs. There are many souls who become disheartened on account of their helplessness in the ways of God. Saint Teresa tells us that this feeling of helplessness is our best disposition. We ought to love and appreciate it, for it marks the sphere of action which God has reserved to the working of His grace. The greater this sphere, the more we must count on the help of our Heavenly Father. Our helplessness is therefore but a device of God to induce us to throw us into His arms with greater trust. Many souls reason like this: I do not feel fit for sanctification, I am so weak, and so ignorant. Therefore I cannot make sanctity the ideal of my life. But Saint Teresa tells them: It is because you feel so weak and so ignorant that you should trust that God with His grace will lift you to the plane which transcends you infinitely. We think that in order to induce God to help us we must appear before Him with great achievements. But consider again the child. Do the parents ask from the child a demonstration of its great powers? On the contrary, it is the helplessness of the child which endears it to its parents. What must the little child do? It must make some efforts to walk or to talk, and assume gradually the ways of the parents. All its little efforts please the parents, whatever may be their awkwardness. It is the same with God. God considers our intention to please Him, our desire to live up to our dignity of children of God. As to the success, well, He is like the parents. It is our good-will which pleases Him, however poor the expression may be in the beginning. Hence Saint Teresa makes so much of our good desires. She does not wish

us to drop any of them on account of their apparent impossibility, for they are like a continual prayer that moves God to give us by His grace what we cannot achieve by ourselves.

But does God not desire works? Of course He does. But again our works will count by the desire they embody. If we have the desire to please God, the slightest work becomes a great work, for the work only counts in so far as it is an expression to please God. It all comes therefore to this: Have but one intention in the service of God: that to please Him. But this intention must be pure. We must try to please God for His own sake, not to please Him for our own sake or for the sake of the world. Love means the love of God for His own sake and of ourselves and the world for the sake of God. According to Saint Teresa, we must identify ourselves with God and with ourselves and the world, as it is the plan of God. We must therefore make the will of God our own; which presupposes that we make His thought and His heart our own. We must think like God, judge like God and will like God, and thus we reach again the disposition we started from, the complete surrender to God. Hence her beautiful sayings, "I have not entered the convent to be consoled by God but to console God." She repeats that she would wish to be like the little flower which by its beauty pleases us and yet knows nothing of its own beauty. Saint Teresa would like therefore to sanctify herself for the sake of God. Why should she sanctify herself for her own sake and thus spoil her total surrender? In one of her poems she wishes to be like a scattered rose, to be thrown under the feet of Jesus and give Him some comfort and then be brushed aside. Again she envies the candle that consumes itself by giving a little light and then

vanishes into nothing. All these expressions are meant to illustrate the desire of Saint Teresa to make her surrender to God total, to be for herself in so far as she is for God. In the last two years of her life God took away from her all the consolation of faith. She felt as if there was no eternal life and as if all the great sacrifices of her life had been useless. She felt so but her will resolutely clung to her faith. It was a kind of martyrdom, this contradiction between her will and her heart. But she understood the meaning. She thanked God to have given her an opportunity to love Him even against her own heart and thus sacrifice it to Him.

It is on these lines that Saint Teresa tried to come in touch with God. And she did. There are very few extraordinary spiritual happenings to record in her life. But the most extraordinary happening, that of a soul which gives itself to God without any desire of

return and only wishes to be nothing to herself and everything to God, took place in her soul. She could render witness to herself : I have never refused anything to God from my third year onward. With regard to Our Lord she once said : "I would like to love Him as He has never been loved." The Holy Face of Our Lord surmounted by a crown of thorns and covered with blood and tears had taught her that God was all Surrender to us. Our Lord had come to this world to give Himself to us and this great self-gift was expressed by His death on the Cross. Really Christ was a God who wished to be nothing to Himself in this life, that He might be everything to us : the ransom for our sins, the food of our souls, the source of our divine life. The Holy Face was the book in which Saint Teresa read the great mystery of love that of a God who requires our wholesale surrender because He Himself is all Surrender to us.

VAKYA-SUDHA

जीवो धीस्थचिदाभासो भवेद्भोक्ता हि कर्मकृत् ।
भोज्यरूपमिदं सर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

36. The Jiva who is the 'reflection of Consciousness' on the Intellect¹ is the enjoyer and the agent of all actions ; and the entire world of elements and their products is his object of enjoyment.

¹ The Jiva . . . Intellect—i.e. the second kind of Jiva mentioned in verse 32.

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयम् ।
व्यवहारे स्थितं तस्माद्भयं व्यावहारिकम् ॥ ३७ ॥

37. From time without beginning until salvation, these two (i.e. this Jiva and the world) exist so long as there is action and reaction ;¹ hence both of them are (called) 'empirical.'²

¹ So long as . . . reaction—Even before salvation there are breaks in their existence, e.g. in dreams, in deep sleep or meditation, in swoons, which clearly show that their

existence depends entirely on mutual action and reaction and that too on a particular plane of consciousness. But until salvation is attained they keep on reappearing, without stopping at death, which is followed by other births.

चिदाभासस्थिता निद्रा विक्षेपावृतिरूपिनी ।

आवृत्य जीवजगती पूर्वं नूतनं तु कल्पयेत् ॥ ३८ ॥

38. With its twofold power of veiling and projecting, sleep (a form of Maya) residing in the 'reflection of Consciousness'¹ veils the old world² and individual soul and creates new ones.

¹ *Residing in the 'reflection of Consciousness'*—Cosmic Maya resides in Brahman and creates the 'empirical' world; but that form of Maya which resides in individuals and is remarkably manifested in dreams is the creator of the dream-world.

² *The old world*—i.e. the world of the wakeful state with which we are all familiar.

प्रतीतिकाल एवैते स्थितत्वात्प्रातिभासिके ।

नहि स्वप्नप्रबुद्धस्य पुनः स्वप्ने स्थितिस्तयोः ॥ ३९ ॥

39. They (the dreaming Jiva and his objects) exist only when they are being perceived, hence they are 'illusory'¹; surely they do not exist for one waking from a dream, even (though one falls) in another dream.

¹ *'Illusory'*—This is a technical term, meaning, as is explained here, things which are true only in the moment of perception and are not altogether false like 'square-circles' or 'the horns of a hare' which according to Vedantists are 'Tuchchha' or false at all times.

प्रातिभासिकजीवो यस्तज्जगत्प्रातिभासिकम् ।

वास्तवं मन्यतेऽन्यस्तु मिथ्येति व्यावहारिकः ॥ ४० ॥

40. The 'illusory' Jiva thinks of his 'illusory' (i.e. dream) world as real. But the other, the 'empirical' Jiva (i.e. the one of the wakeful state) knows it to be false.

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।

सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

41. The 'empirical' Jiva considers the world of experience (i.e. the world of the wakeful state) to be real. But the 'true' Jiva knows it to be false.

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम् ।

प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ॥ ४२ ॥

42. The 'true' Jiva knows the oneness of Brahman to be the real entity and does not consider other things to be real; he sees everything else to be false through and through.

माधुर्यद्रवशैत्यानि नीरधर्मास्तरंगके ।

अनुगम्याथ तन्निष्ठे फेनेप्यनुगता यथा ॥ ४३ ॥

साक्षिस्थाः सच्चिदानंदाः संबन्धा व्यावहारिके ।

तद्द्वारेणानुगच्छन्ति तथैव प्रातिभासिके ॥ ४४ ॥

43-44. Just as the properties of water such as sweetness, liquidity and coldness inhere in wave, and through that again in foams ; so also Existence, Knowledge and Bliss of the Witness come in contact (first) with the 'empirical' Jiva and through that with the 'illusory' (Jiva).

लये फेनस्य तद्धर्मा द्रवाद्याः स्युस्तरंगके ।

तस्यापि विलये नीरे तिष्ठत्यते यथा पुरा ॥ ४५ ॥

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।

तल्लये सच्चिदानंदाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

45-46. When foam disappears its (so called) properties, liquidity, etc. return to waves and when these subside, they go back to water as before ; likewise when the 'illusory' Jiva disappears, Existence, Knowledge and Bliss come back to the 'empirical' Jiva and, when that too is gone they settle down finally to the Witness.¹

¹ *Settle down . . . Witness*—Thus the 'involution' of the entire 'empirical' world is complete. Whatever reality it has is due to the Existence-Knowledge-Bliss or Brahman, the changing phenomena being due to Maya consisting of names and forms. A man's wisdom increases as he directs his mind more and more away from the fleeting things to the Reality behind, the Existence-Knowledge-Bliss Absolute. And the process of realizing the Absolute is through meditations detailed in verses 22-30. The aim of the Vedantic thought and training is to lead an aspirant to see, always and under all circumstances, the Reality in, through and behind all these changes, refusing to be moved in the least by the influences of a fleeting world.

NOTES AND COMMENTS

Swami Vivekananda's Vision is from the unpublished papers of the late Sister Nivedita The present instalment of *The Master Speaks* forms the concluding portion of the chapter published last month. . . . Many talk of reforming society or bettering the condition of the world, but very few know the right method. J. T. Sunderland, whose articles on religious subjects are always stimulating, touches the crux of the problem in *The Surest Way of Doing Good*. . . . Swami Turiyananda was a disciple of Sri Ramakrishna. The present article is com-

pared from his letters. Our old readers may remember the inspiring talks of Swami Turiyananda published serially in *Prabuddha Bharata*. . . . Helmuth von Glasenapp is professor of Indology in the University of Königsberg. He is widely known for his great interest in Indian culture and learning. He visited India some time back. . . . John Moffitt is a student of the Ramakrishna-Vivekananda Centre, New York. . . . The present article on Ellora is complementary to that on Ajanta published last January. Srimant Bala-saheb Pant Pratinidhi has written two

important volumes on Ellora and Ajanta. . . . W. Stede is a lecturer in Oriental Studies at the London University. We hope to publish more of his writings in future. . . . The stray thoughts of Nagendranath Gupta will be found, we believe, very thought-provoking. . . . Rev. P. Johanns belongs to the Society of Jesus, and is engaged in educational work in Bengal. He has written a beautiful book about St. Teresa—*The Little Flower*—which is reviewed in this issue.

“AS I UNDERSTOOD VIVEKANANDA”

In the celebration of the first anniversary of the founding of the Ramakrishna-Vivekananda Center, New York, Prof. Earnest P. Horowitz of Hunter College said :

I knew Swami Vivekananda personally. When I was under Vivekananda's spell, the time had not yet come for world citizenship. It has not come even now because nations are still very aggressive everywhere, and when war comes, if it comes, it is morally supported by the international churches.

Vivekananda knew that; and he preached a creedless religion, because creeds only bring about clashes and war. Once the Master said, in a small inner circle in London, to us his followers : “I preach universal religion, because it will act like a lightning conductor to divert the coming catastrophe. It is for you to work it out along different channels, each according to his inner bent and talent.”

There is a cultural side, a social side, a political side to Vedanta, but Vedanta is not a goal, it is rather a guide in the round of life. Organized religion, self-centered family life, and tribal patriotism, as he called it, are aging though

they are still living. A new intelligentsia of world citizens, socially inclined and collaborating in a common endeavour, is growing up. The patriarchal and feudal age has outlived its uses and is passing, but the few still benefit at the expense of the many. Plutocratic governments encourage private profiteering; racial prejudice and caste pride breed social hatred; international trade rivalry imperils the cause of world peace.

Thus I understood Vivekananda's message. It was given to us forty years ago. In the first place, Vivekananda was a religious reformer and like all dynamic souls he was a fearless revolutionary and inspired prophet. Like Keshub Chunder Sen, Vivekananda, the greatest of Ramakrishna's disciples, felt the urgent need of a third dispensation.

The first, given to the Jews, was the Fatherhood of a Personal God. The second, dispensed to the Gentiles, was Divine Sonship; the Kingdom of Heaven is not in the sky, but within ourselves. The third testament, predestined for our industrial machine age which teems with subtle technique and thrilling discoveries, is the spirit of world-brotherhood, materializing in various ways; economically in trade co-operation of the still competitive nations; politically in non-aggression pacts so that patriotism be only defensive, no longer offensive; culturally in cosmopolitan ideas; the lines of study have been clearly laid down by world-citizens and sages such as Sankaracharya, Plato, Goethe and Dante. What educators have to do is to recast and modernize from age to age the ancient thought, to reset the gems in modern fashion, that our college youths may benefit by the guidance of these titans of self-realization.

These are the three testaments. The first, the Father, given to the Jews; the second, the Son, given to the Gentiles; and the third, the Holy Ghost, given to the Vedantins.

The third testament, the spirit of international fraternization, will religiously work out in a creedless faith. World citizens do not condemn, but recognize each other. Organized truth, as represented by our churches, holds the germs of dissension and the seeds of decay. Our stirring age has no use for static citizens, but for living souls, ever ready for sacrificial love and cordial comradeship.

*I have no temple and no creed, I celebrate
no mystic rite;
The human heart is all I need, wherein
I worship day and night.
The human heart is all I need, for I have
found God ever there,
Love is the one sufficient creed, and
comradeship the purest prayer.*

POOR THOUGH RICH IN WEALTH

There are some persons who though very rich are no better than the poor people, because they simply hoard their money and do not spend that for their personal comforts. They have the satisfaction that they have money, but that money does not actually contribute to their better living. In the same way, intellectual wealth of many goes to increase their pride and conceit, but in any way does not make them better men. On the contrary, they are sometimes worse than those who have no learning because the latter are unsophisticated, and following traditional beliefs—may be superstitious—strive after a moral and religious life. The utility of money lies not in being hoarded like dead stones, but in being spent well. Similarly the value of knowledge lies not in filling the brain with useless stuff but in its application to life. A

soldier who has got but a few arms but knows how to handle them and does use them, will make a better fighter than one who has got a hundred weapons but does not apply them. A man with comparatively small intellectual equipment will be a better man, if he sincerely and earnestly tries to live according to his inner light and leading than a great scholar with encyclopædic knowledge who makes no effort to regulate his life according to his conception of what is good.

To have intellectual equipment is comparatively easy; but to live according to the light of that knowledge is very difficult. For it is more often than not found that one cannot do what one things to be right—there are very few persons in the world who do not constantly prove cowards to themselves. But the will and power to do the right is developed through unceasing exercise and application. Even a man whose standard of right and wrong is very poor, to judge from a philosophical standpoint, will find better and better light from within as he goes on in life following the whispers of his soul. What a great disappointment is it to find a man who is intellectually a genius, but as man a despicable wretch? Yet, in the world one constantly comes across such persons. Their case is like that of a miser whose pleasure of life lies in hoarding money but not in utilizing that for any purpose.

SCIENTISTS IN DEFENCE OF SCIENCE

It is a machine age. The application of science to industry has revolutionized the economic condition of the world. Science has got its blessings as well as evils. Some persons are of opinion that the evils which scientific discoveries have brought with them far outweigh the blessings they have con-

ferred on humanity. During the present world-wide problem of unemployment, many say that the application of science to industry has thrown a large number of persons out of employment, and some go so far as to suggest "a ten-year moratorium on scientific investigation."

Some American scientists like Drs. Millikan and Compton try to show that if science has eliminated human labour in many fields, it has created also new opportunities for employment. The automobile industry has increased 250 p.c. jobs in the course of 30 years. "A scientific toy in 1903, . . . the airplane to-day provides employment for 50,000 or more persons." The electrical industries, which have developed in the last fifty years, employ more than 1,000,000 people nowadays. Motion-pictures give employment to 29,000 persons. "Radio alone, which is only twenty-five years of age gives work to 94,000 people in the manufacture of sets, tubes and other equipments."

Scientific discoveries are not the only cause of unemployment. There are many other factors involved in the question. One should not refuse to take the help of science only on the ground that it saves time and labour and there is some chance that some will have to sit idle. On the contrary, it should be the aim of all to adjust the economic and industrial condition of the world in such a way that all will get more leisure but none will suffer from unemployment. Whether scientific discoveries will prove a blessing or a curse depends on the way how they are employed.

WHERE'S THE RUB?

Since the last Great War numerous books and articles have been written against war; and this is bound to

continue. The two causes that are generally attributed to war are: "the universal-service conscript army" and "the fanaticizing of national patriotism." No doubt, they are potent factors. But they are only protective measures needed to counteract a deeper cause. Conscription, however, is a fact, whatever its apparent cause might be. This "fanaticizing" again is being carried on on nation-wide scales everywhere. "Our institutions, such as education, marriage, churches, are the great moulders of attitudes of peoples and at present are producing favourable attitudes toward the greatest destructive institution in the world." But this feverish zeal for mutual destruction is itself born of a disbelief in the good-will of neighbouring states.

What is the secret of this mutual disbelief? The root-cause lies in the second nature of modern man. Society consists of individuals; and what they think, ask for and strive after, are reflected on society and body politic. These individuals ask for things which they are not entitled to. Their love of power and luxury and inordinate greed for more at the expense of the masses of their own lands as well as of other countries, make them plan hide-and-seek policies, that burst forth into conflicts and wars. Selfishness always expresses itself in cruelty and drives love out of the field. Hence war becomes inevitable. Every nation, because of some greedy people in it, tries to gain and enjoy the most, no matter if others die of starvation. And the more neighbouring and powerful the nations, the deadlier is the hatred, because the competition for the spoliation is keener. Ever since the French Revolution Europe has systematically schooled herself in this cry for more. The result is this terrible war mentality.

The more we look to ourselves, the

farther we go away from peace; and the more we live for others, the nearer we approach it. This perhaps hears too *religious* and *therefore* too impractical. This is the modern attitude. But our "practicals" are face to face with another war which may break out any day. Then perhaps what is to-day "too religious" will come to be regarded as the only practical means of staying wars and struggles. If peace and bliss

be the goal of humanity, society is bound to be based on *duty* rather than on *right*. This means the recognition of "renunciation and service," the eternal virtues of all noble societies. We must renounce our own hankering for material gains in order that we may better serve others who are adversely placed in life. The cultivation of this attitude alone can stay wars; all other means are futile.

REVIEWS AND NOTICES

THE PHILOSOPHY OF BHEDABHEDA.

By Prof. P. N. Srinivasachari, M.A.,
*Messrs Srinivasa Varadachari & Co., 190,
Mount Road, Madras. xiv+361 pp. Price
Rs. 5.*

The professor deserves congratulation from all lovers of Indian philosophy for holding before the English-knowing readers a section of Vedantic thought which might deservedly claim a large number of followers to whom Sankara is dry and Ramanuja, sentimental. To taste of the Divine and not to be merged in Him, to feel the ever-increasing blessedness and then to lose the personality, to "lapse in the abyss of nothingness," are thoughts that trouble not a small section of humanity. Again the human brain, constituted as it is, dreads quietism as much as activism; it wants both, but only to a degree beyond which both are dangerous to it. This is the psychology of the generality of human beings. And this is why Ramanuja makes greater appeal than Sankara. But the former stops short at 'Kainkarya' (God's servanthship) and does not give the ecstasy of 'merging' which the *Bhedabhedavadin* Bhaskara gives. Herein lies the superiority of the philosophy of *Bhedabheda* over either. It is a pity that such a philosophy was allowed to be forgotten on grounds of reason, which, after all, is not the only test of truth. With the modern emphasis on intuition and with the currency of terms like 'alogical,' this *Bhedabhedavada* is again coming to its own. The professor has brought it out of the Sanskrit language, when a large number of people were searching for it or something like it.

The author has made the book very helpful in many respects. He has not only given us the Bhaskarite version of the *Bhedabhedavada* (it forming the main theme of the book), but the other versions of Bhartriprapancha and Yadavaprakasa, culled from various sources, as well as of Nimbarka, comparatively better known than all the three. "A critical study of the Sutras" (together with Appendix I, dealing with the same topic), "modern interpretations of the Vedanta," the Advaitic and Visishtadvaitic criticisms of the *Bhedabhedavada*, and its "Western parallels" are some of the interesting topics that have been very ably dealt with, thereby enhancing the value of the book. As regards the "parallels" one may not see eye to eye with the author in all the instances cited. There are passages in the writings of all great philosophers that can be, and in fact have been, construed in more than one way. Even Sankara has been interpreted by some as countenancing Parinama-vada! What these great thinkers did mean we do not know; we read our thoughts in them and we cannot do otherwise.

THE LITTLE WAY. By the Rev. P. Johanns, S.J. *Light of the East Office, 30, Park Street, Calcutta. 184 pp Price 10 annas.*

This little book is a successful attempt to interpret the teachings of St. Teresa, the Little Flower. The book is written in a beautiful literary style; it is pregnant with spiritual fervour, and rich in suggestions that carry one to a higher plane. These pages reveal the heart of a true devotee.

SELF-RESTRAINT Vs. SELF-INDULGENCE. By M. K. Gandhi. *Navajivan Karyalaya, Gandhi Road, Ahmedabad.* 163 pp. Price Re. 1/-.

Good books that give a lift to life and an ever-increasing joy to individuals and through them to society, are not many in these days of "moral bankruptcy." "Passion-breeding novels and magazines" questioning and holding to ridicule moral principles, are selling like hot cakes even in India.

It is a pleasant surprise to us to see the book on the table passing through the fifth edition. It reveals two things: When love and experience speak, it goes direct to the heart and brings about conversion, complete or partial; national culture never dies, it sleeps sometimes and wakes up to true calls.

If India is to rise, she must rise through people practising self-restraint; and nobody feels it so keenly and expresses it so eloquently as the present author, the man who cannot distinguish between morality and politics. As to this self-restraint he gives a very sound advice when he says, "But our most powerful ally in conquering animal passion is Ramanama (i.e. the holy name of God) or some similar *mantra* (or holy syllables)"; and "The best prescription perhaps is non-resistance, i.e. ignoring the existence of evil thoughts and a continuous pre-occupation with duties that lie in front of one." Besides his personal experience and quotations from scriptures, the author has profusely drawn from the utterances of eminent physiologists and psychologists. Appendix I is very valuable. The book should be read by every man who wants to lead a noble life.

THE STORY OF MY EXPERIMENTS WITH TRUTH, VOL. I. By M. K. Gandhi. *Navajivan Karyalaya, Ahmedabad.* 602 pp. Price Rs. 5-8.

The volume before us is the reprint of the book we had occasion to review in these columns, some years back. We are glad to see that the book has been very warmly received by the reading public.

SRIBHAGAVATAM, PART X. By Diwan Bahadur V. K. Ramanujachari. *Published by the Author, Kumbakonam.* 389 pp. Price Rs. 2/-.

This is the fifth volume of the book; its four other volumes were noticed by us in our January issue. Being an "analysis in

English" of the 10th Part of the *Bhagavatam*, undoubtedly the most important part of the book, this volume has a special charm for the devotees as well as for all students of comparative religion. It is in this part that the anthropological conception of God as well as the aspect of His Divine grace has reached the acme. The author has done well in treating the subject in a separate volume and in greater details. The appendices will prove very valuable for reference and special studies. The author has done a really good service, and deserves thanks for it.

FROM YERAVDA MANDIR. By M. K. Gandhi. *Published by Jivanji Desai, Ahmedabad.* 97 pp. Price 2 as.

This brochure is a collection of letters written from the Yeravda Central Prison in 1930 to the Satyagraha Ashram and contains "a cursory examination of the principal Ashram observances." They were originally written in Gujarati and translated into English by V. Desai. The last letter was, however, neither written in the prison nor translated by Mr. Desai. The topics dealt with are Truth, Ahimsa, Brahmacharya, control of the palate, non-stealing, non-possession, fearlessness, removal of untouchability, etc.—all told in the author's usual, simple and convincing way. These are no philosophical discourses but practical hints given by a man, whose works are greater than his words.

SANSKRIT

THE MANAMEYARAHASYA-SLOKAVARTIKAM. By Mahamahopadhyaya Lakshmiapuram Srinivasachar. *Published by the author from Chamarajapuram, Mysore.* xli+629 pp. Price Rs. 6.

DARSANODAYA. By the same author, with a foreword by Sir S. Radhakrishnan. *lxiv+522 pp.* Price Rs. 5.

The publication of these twin Sanskrit works clearly proves that Sanskrit learning is still maintaining its living interest among its votaries. The author of these books is a well-known Sanskrit scholar, versed in different systems of Indian philosophy, specially in the Visishtadvaita system of Ramanuja. Unlike other Pandits who are generally found with a certain inflexibility of mind that prevents them from maintaining a generous attitude towards views they do not share, the author has the rare quali-

fication of fully appreciating others' views and presenting them faithfully. His spontaneous style and lucid exposition have also added much to the beauty of the books. The printing and get-up of the books are excellent.

The aim of the author in the first volume is to collect the views of different philosophers and present them in a compendium, untarnished by the author's mind. The book contains as many as seven thousand verses and is divided into two main sections. It deals with as many as 125 topics and many more sub-topics. This is why it has not given all the subjects a thorough deal. Yet a perusal of the book is sure to acquaint everybody with, at least, an outline of different Indian philosophical systems. The author has everywhere taken his stand on the original texts without encumbering the book with lengthy quotations. The work is a result of mature learning. It is a veritable mine of information about Sanskrit philosophy and as such can be used as a reference book by all students of Indian philosophy.

In the second volume the author has attempted a reconciliation of different philosophical doctrines. At the very outset he has pointed out that one should not only have the highest regard for the doctrine he is wedded to but also should bear a reverential attitude towards others' doctrines, inasmuch as one cannot otherwise root out jealousy and hatred from the mind and thus acquire the much-coveted mental peace which is the final aim of all philosophical study. He then expounds in the subsequent chapters the different philosophical doctrines and shows that each of them serves a definite purpose in philosophy, and as such they have their own value.

We unhesitatingly recommend these two books to the Sanskrit-reading public, who are sure to derive much benefit from their perusal.

HINDI

SRI BADRI-KEDARKI JHANKI. By Mahavir Prasad Malaviya. 200 pp. Price four annas.

The book is a fine, helpful guide to the four important Hindu places of pilgrimage, Kedar, Badri, Gangottari and Jamnottari. All necessary information has been given here. The book is written more from the practical point of view than from the poetical, which is however not altogether absent.

MUL GOSAIN CHARIT. By Venimadhav Das. 36 pp. Price 1 anna 3 pies.

The book depicts the life of Tulsidas, the national poet of the Hindi-knowing India, in beautiful lyrics.

1. **PREMI-BHAKT.** Edited by Hanumanprasad Poddar. 99 pp. Price 5 annas.

2. **EUROPEKI BHAKT-STRIAN.** Edited by Hanumanprasad Poddar. 88 pp. Price ½ annas.

These two nicely printed books with fine get-up form the 8th and 9th publications of the illustrated *Bhakt-Charitmala* series. The first book contains the lives of Bilvamangal, Jaydeva, Rup and Santan, Javan Haridas and Raghunath Das—all stars of the first magnitude in the spiritual firmament. The second book however is not so happy in its subject matter.

The above books are published by The Gita Press, Gorakhpur.

NEWS AND REPORTS

VEDANTA SOCIETY, PORTLAND, U.S.A.

A correspondent writes:

The Vedanta Society of Portland, Oregon, was founded and organized in 1925 by Swami Prabhavananda, and incorporated under the laws of the State of Oregon in 1928. After four years of intense work it was suspended for about a year and a half, during which time a number of sincere

students kept up their interest in the study of the philosophy by holding meetings in the Central Library.

It was of great interest to this little group, as well as to the general public, when the work was reopened on February 14, 1932, with Swami Devatmananda, formerly of New York Vedanta Society, taking charge of the Center.

For about eight months the work was carried on in a residential district on the

east side. Then, for the better convenience of the public, the Society secured a hall in the downtown business section, for the Sunday evening Services and Tuesday classes, with a residence for the Swami in a newer residential district, where the Thursday evening class was held. Besides the regular activities the birthday anniversaries of the Great Teachers were celebrated in special devotional services, which were keenly appreciated by all. In order to stimulate independent thinking among the students, the Swami organized Forum sittings from time to time, all of which proved successful and beneficial to those taking part. The Swami also gives personal interviews to the students in order to help them in their spiritual endeavour.

In spite of the very height of the depression when the work was reopened, it grew steadily from month to month. The Swami, members and friends of the Society are extremely happy to report that after a little more than two years of successful work the Society has succeeded in securing a home of its own in a beautiful residential district on the west side of the city, and is now permanently established with all its activities concentrated thereat. The new home is called The Vedic Temple and is located at 1206 N.W. 25th Ave.

The students, friends and the public in general are very appreciative of the sincere and untiring efforts of the Swami in presenting to the citizens of this city the Vedanta Philosophy of India, and he is to be complimented upon for the work he has accomplished in this short period of time, and a great future is looked for on behalf of the work here.

THE RAMKRISHNA MISSION HOME OF SERVICE, BENARES CITY

The activities of the Home during the year 1933 were under the following heads:—

Indoor general hospital: There are 145 beds in the various wards. The total number of cases admitted was 1,795 as against 1,607 in the previous year. Of these 1,254 were cured and discharged, 138 left treatment, 95 left protection or were otherwise discharged, 157 remained under treatment in the closing month of the year and 151 died.

The daily average number of indoor cases was 132. The total number of surgical cases in the indoor hospital was 197.

Refuge for the helpless and aged invalids and paralytics: There were 4 permanent

inmates in this refuge during the year. The Home owns a house at Dasaswamedh for accommodating helpless aged and invalid women. There were 8 inmates in this House during the year under review. The entire expenses for food, clothing and other necessities are met from the funds of the Home. In the Refuge for Paralytics 3 paralytics found shelter.

Dharamsala for the poor and helpless: During the year about 150 people were given shelter and food under the Chandri Bibi Dharamsala Fund.

Girls' Home: In the Women's Department of the Home there were 4 girls of respectable families who under the guidance of a competent lady superintendent received education and also helped in the work of the Female Hospital conducted exclusively by lady workers.

Outdoor Dispensary: The total number of new cases treated during the year in the outdoor dispensary attached to the Home including that of its branch at Shivala was 44,765 as against 41,409 in the previous year and the total number of repeated cases was 71,246 as against 67,346 in the previous year. The daily average attendance was 317 and the total number of surgical cases was 328.

Outdoor help to invalids and poor ladies: Besides relieving the extremely helpless cases by admitting them in the Refuge of Invalids, the Home distributes weekly doles of rice and money to respectable men and women some of whom almost entirely depend upon this charity. During the year there were 126 permanent recipients of outdoor relief and it cost the Home Rs. 1,936-7-0 in cash and 131 mds. 28 srs. 4 chts. of rice and atta besides clothings and blankets.

Special and occasional relief: Almost daily people come to the Home for special help of one kind or other, e.g. a meal or clothing or school fees; 842 persons coming under this heading were given help during the year.

Finance: The total receipts during the year were Rs. 46,134-6-3 and expenditure Rs. 45,376-7-7 resulting in a balance of Rs. 757-14-8.

RAMKRISHNA MISSION STUDENTS' HOME, CALCUTTA

REPORT FOR 1933

The Ramkrishna Mission Students' Home is a model hostel for college-going youths. It has been licensed by the Calcutta University as a non-collegiate hostel.

Its aim has all along been to supplement the education of the University by a systematic and efficient home-training. It is an earnest experiment at co-ordinating the ancient ideals of a Brahmacharya Ashrama or Gurukul with the requirements of a modern hostel. Relegating academic education to the care of the university, this Home has taken up the task of training the hands and hearts of its inmates and of implanting in them a regard for their racial culture.

This Home from its inception has been intended specially for those meritorious youths whose poverty stands in the way of shaping successful careers, for the obvious reason that shaping the career of one such youth means rehabilitating one poor family. Such youths going up for higher university education are provided here with free board, lodging, fees, books and other necessaries. Special care is taken to preserve the self-respect of the inmates.

The Home is situated on the Bistopore Road near the ninth mile post from the Government House. The extensive grounds of the Home covering nearly thirty acres and located in a quiet suburban retreat have made the institution eminently congenial to the physical as well as mental growth of its inmates and endowed it with facilities for the vocational training of its students.

A vocational section has been opened with the object of imparting to the inmates, during vacations and leisure hours, an elementary practical training in farming, dairy-work, agricultural industries and if possible cottage-industries with or without small power machines. This will go to supplement the purely academic education of the university by a useful practical training and to develop a taste for vocational specialization after leaving the university.

During the year under review four *bighas* of adjacent land were purchased. The problem of conveying students to Calcutta colleges was solved by purchasing a new twenty-seater Ford bus.

Spiritual classes were held thrice a week for the exposition of the Upanishads and the Gita. Sunday classes were held when the students met to discuss socio-religious topics and read papers and extracts on various subjects. The manuscript magazine was duly conducted.

At the end of the year there were 22 students, of whom 14 were free, 6 concession-holders and 2 paying. Nine students sat for different university examinations. Of

these one passed the M.A. examination, one graduated in arts and seven got through the intermediate examination.

Total receipts during the year in all the funds with previous year's balance came to Rs. 22,141-12-8, and total disbursements amounted to Rs. 18,337-7-0 leaving a balance of Rs. 8,804-5-8, of which Rs. 3,186-6-3 were fixed in the permanent fund.

All contributions however small will be thankfully received and acknowledged by: the Secretary, Ramkrishna Mission Students' Home, Bistopore Road, P.O. Dum-Dum, Bengal.

RAMKRISHNA MISSION ASHRAMA, CAWNPORE

REPORT FROM JANUARY, 1931 TO JUNE, 1933

The missionary activities of the Ashrama consisted of 594 religious classes, 40 lectures and birthday celebration of great religious preachers (including Sri Ramakrishna and Swami Vivekananda) and other eminent persons and the performance of other religious festivals.

Its educational activities are: (1) Sarada Vidyapith, a middle school with 110 boys on the rolls. (2) Two village schools, Vivekananda Vidyalaya (Manbhouna, Unao District) and Vivekananda Vidyamandir (Behta, Unao District) for the poor village boys, having 120 students on the rolls. (3) A school for Harijans (Vivekananda Vidyapith). Besides the day school, night classes are also held for grown-up persons. (4) A school for labourers (Shivananda Labour School)—an evening school conducted mainly by the college students. (5) A residential home for students (Brahmananda Students' Home). (6) Vivekananda Vrati Sangha—an efficient scouts corps including rovers, scouts and cubs of all ages—highly spoken of by the Chief Organizing Commissioner and other officials of the Association. (7) Two libraries (Premananda Pustakalaya and Boys' Own Library)—one for the elderly members and the other for young students. (8) Sishu Parishad—a debating society organized by the Ashrama students.

Its social and philanthropic activities are: (1) Ramakrishna Seva Sadan (Home of Service)—its outdoor dispensary has allopathic, homœopathic and surgical sections. Total number of surgical cases were 18,854 of general cases, 61,005. Its Indoor Hospital

has only five beds. Total number of patients admitted up to June, 1933, was 50.

(2) Village Service: Occasional tours are made in rural areas to render medical relief to the villagers. This group organizes also lantern lectures and discourses. (3) Dukhia Seva Sadan—an asylum for the old and the disabled. It is not directly under the Mission, but under the patronage and supervision of the Ashrama. (4) Weekly collections of money and articles are distributed every week among such distressed men and families as would rather prefer starvation to begging at the loss of their prestige. (5) In times of emergency the Ashrama organizes Relief Camps to help the needy.

Its receipts and disbursements from January, 1931, to 30th June, 1933, are Rs. 702-8-8 and Rs. 653-14-11 respectively, leaving a balance of Rs. 48-9-9 only.

All contributions will be thankfully received and acknowledged by the Honorary Secretary, Sri Ramkrishna Mission Ashram, Cawnpore.

A LETTER FROM SOUTH AFRICA

Mr. P. S. Joshi, an Indian Journalist in South-Africa, in a letter dated 15th October writes:

Swami Adyanandji, of the Ramkrishna Mission who has been in this country for the last eight months returned to Johannesburg after a very successful lecturing tour in Natal and the Eastern Province. Swamiji, who is a noted scholar of Indian philosophy and a fine orator, has spell-bound the audiences with his learned discourses. He was well received everywhere. Mayors presided at nearly all the meetings and Europeans rushed in large numbers to listen to him speaking on India, its culture and philosophy, its civilization and ideals. Next to the Rt. Hon. V. S. S. Sastri, the Swamiji is the first Indian who captured the minds of the European intelligensia. He also had the honour to lecture to the students of the Rhodes University.

Swamiji's lectures at the local Witwatersrand University on Hindu Philosophy had the echo when nearly 100 books on Indian culture, philosophy and history were presented to the University at a small gathering at which the members of the Council and Senate of the University were present. These books were bought from the proceeds of a series of lectures delivered by Swamiji during March, April and May of the current year.

Swamiji motored to Pretoria during the mail week to interview General Hertzog, the Premier of South Africa.

He was received with great respect by the Premier and the interview lasted approximately 45 minutes. Swamiji was very much struck with the Premier's profound study of India and his simplicity of manners. Swami Adyanandji will remain for some time in South Africa, after which he intends to visit Rhodesia and East Africa before returning to India.

SWAMI NIRBHROYANANDA

It is with a heavy heart that we record the news of the passing away of Swami Nirbhoyananda, a senior monk of the Ramakrishna Order. The Swami joined the Order in its Baranagore days, and got Sannyas from Swami Vivekananda when the latter returned from America. He served Swami Vivekananda with great devotion, and his wonderful love for him would manifest itself under all circumstances. Because he came into an intimate touch with his master, one could get through his talks a glimpse into the life of Swami Vivekananda.

Swami Nirbhoyananda worked at the several centres of the Order including the one at Mayavati. For some months past he was laid up with paralysis, and passed away on the 22nd November last, while staying at the Ramakrishna Mission Home of Service, Benares.

Om Santi! Santi!! Santi!!!